AN ABRIDGEMẽt of all the Canonical books of the olde Testament, written in Sternholds meter by VV. Samuel Minister.

The names of the books are in the next leaf following.

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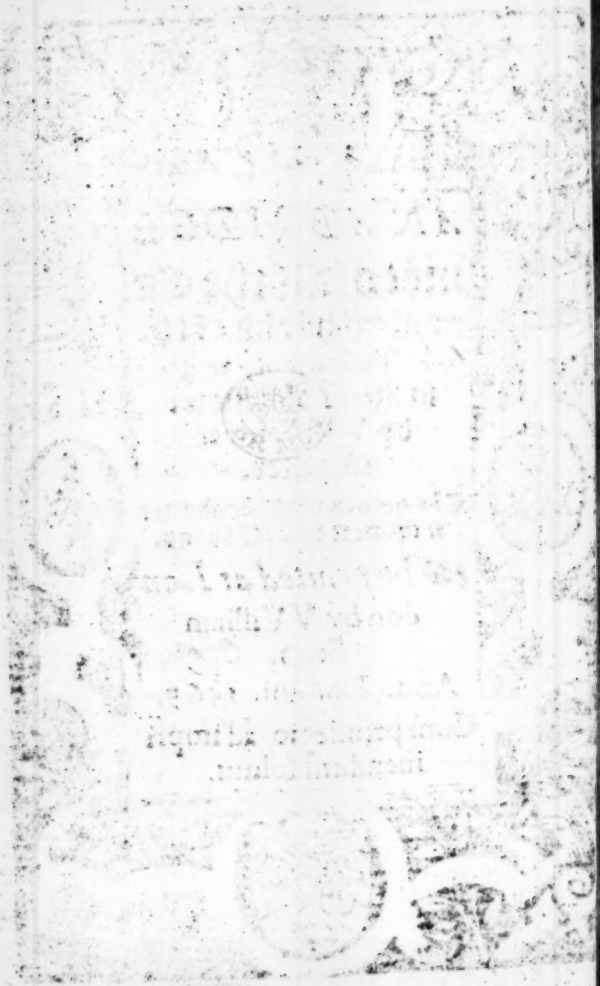

The contents of this book.

1. Geneſis.
2. Exodus.
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36. Sophoniah the Pro.
37. Haggeus the Prophet
38. Zacharias the Proph.
39. Malachias the Proph.

Race mercy & peace frō God the Father of our Lord Jesus Chryste by whose meanes wee are made of strangers free Citizins, & of the houshold of god and apointed to dwel in his kingdome again, so that wee be not disobedient vnto his calling by his holy spirit, whiche spirit, is a sure certain maker of our spirit, that wee bee the true begotten sonnes of God. Derly beloued when that I did remember how willing that the Israelites were at the making of the Tabernacle, euery man to giue part of that whiche he had (towards the building of the same) yea and such plentie came in dayly to the workmen, that stay was made for bringing in any more. And also how that in Salomons daies, euery man gaue to the building of the temple more or lesse, and now seeing it hathe pleased our Ichoas to giue commaundement to the Priests to repair the Temple at their charge. And our Darius to forbid any man to hinder the worke, but all mē to further the same: I (as a cariar of rubbishe or filling) haue thought my selfe to negligent in loking on so long, and although that my labour

be

be small, & my cunning muche lesse, yet let the frée Masons (or maister workmẽ) bear with me, and accept my good will, be seeching them to build on as they haue begun, that I, and suche prentises of theirs as I am: may dayly learn at their hands, at length to be iorney men, the head master of all assisting vs. I haue taken in hand to make in méeter, the chéef & principall matters in the whole Bible, keping the order of the chapters as they stand, & alls beginning the first chapter of euery book with A. the first letter of the Crosse-rowe, and the second B. the third C. and so to the letter W. the Alphabet to last, xx. letters, kéeping on twentie Chapters. Now if the book or part of the same be aboue twentie chapters: thē begin I with A. again, as for example, Genesis hath fiftie Chapiters, therefore because that it should not be to tedious: it is deuided into two parts, as the first part fiue & twentie Chapters, and so the nert, then when the twentie chapiters be done, A. and so B. C. D. E. whiche are fiue letters, and there ends that part, then beginneth the nert part with A. againe, and so to twentie, and then those fiue letters again, and

so ends that booke and fiftie chapters, but some booke hath not twentie chapiters, as hér in this setting out, the booke of Ruthe, then goeth the letters no further then there be chapters, as D. is the fourth letter, so hath that story but foure chapters. Know the letter and his number, & then you haue the Chapiter, for the whiche I haue hér deuised how that the simple mā or other shall tel the moste of all the matters notable in the Bible, vpon his fingers, as hér after is a hand held abrode vpright, & another hand closed in sauing the fore finger, which pointeth to the top of the thumbe on the left hand, where stādeth the letter A. and the number one, so holde thou out thy left hand, and point with thy fore finger of thy right hand, to the top of thy left hand thombe, and vnderstand that there is the first letter, the first in number, and the first chapiter of eche booke (vnlesse that it begin again as I tolde thée of Genesis) then though it be the first letter, yet standeth it for one & twentie in number and chapters. So then to the next ioynt of the thombe and that is B the second letter, the second number and chapter, then the third ioynt, is third

in nomber and Chapter also, then to the top of the fore finger, and there is D. the fourth letter, the fourth in number, and the fourth chapter, and so as before, vntil that you come to the last toynt of the litle finger, and that is the letter T. and the number nineteen, and in the palm of the hand standeth the letter V. and that is the number twentie and chapter likewise, now then there is no more, but bee sure to learne what number euery toynt is, and what letter, and then hauing the letter and the number, the chapiter is so in number, as the staffe doth begin with all in letter, but be sure of the book in whi che the story is, that you would know, as to make you parfit, heer is examples by order of questions, thou must haue ỳ book parfet by rote, then one asketh thée, wher is it in the book of Genesis that the Angels came & lodged with Lot the night afore that Sodome and Gomorra were destroyed, if thou be not altogither parfet, aske him whether he can say the staffe, if hée cannot, if he haue the book bid him tel thée the letter, if hée cannot neither, then thy cunning shalbe the more tried, wel this is.

The staffe beginneth with T. what number is T. that is ninetéen, say then.

Two Angels lodgd, and Sodome men,
would then haue them defilde:
Blinded they were and after stroyd,
saue Lot and his vnfilde.

The hardest example is this, where is it that Abraham charged his mā to go and fetche a wife for Isaac of his owne kinred, and how hée brought Rebecca, the chapter is the foure & twentie of Genesis, and the staffe beginneth wt D. as. Decrée did Abram to his mā. &c. Now D. in the number of letters is the fourth, but then twentie Chapiters be afore, and therfore D. in that place is four & twentie, so that A. B. C. D. E. are some times one and twentie, two and twentie thrée and twentie, foure and twentie, and fiue and twentie Chapiters. But to conclude, this I doo exhorte, that ye learne to say this book without thē book, so shall you soon vnderstand all that I haue said, the study is good and profitable, and it once obtained, great cōmoditie shal you finde: as hearing a Preacher preache, if he say this

this text, this place, this story, this parable and this sentence is in the scripture, if no: thou shalt knowe for the mōste places, if yea: thy conscience shalbe ioyned to his, his saying to be true, and also it shalbe ioyful vnto thée, to hear that place brought into thy remembrance, yea and sometime (as now, blessed be God is often heard) a hard place or dark speaking, or a story applyed and expounded to thy great comfort and edifyng. And in continuance thou shalt be able to say muche in holy writings, and to vnderstand many things necessary to be knowne for euery christian, which is my only desire, knowing that exercise in godlynes is muche worth, and all scriptures of God are good for the man of God, both to be improued and also instructed, that he may be parfet (which God send my cuntrie poeple once to be) that Gods merciful hand may be alwayes ouer vs, who euer be praysed.

Note that if the bōk be deuided in two parts: then be sure of the number of chapters in the first part, and then set them to those folowing, as is shewed thée afore, as the first part of Genesis is fiue and twētie chapters, then A. in the beginning of

the

the second part is fixe and twentie, & B. seauen and twentie, and forth to fiue and fortie, and then A. is fixe & fortie, and so to fiftie.

To euery ioynt,
The finger point,
In order as they ſtand:
The letter then,
To all thoſe men,
That take this booke in hand.
Then ſhall they knowe,
And plainly ſhowe,
The Chapter out of doute:
Of any thing,
In this writing,
The letter once found out.
From A. to Z.
The thing is true,
The Alphabet doth laſt:
Euen twentie iuſt,
From laſt to firſt,
So count you muſt to caſt.
If you once finde,
The letter in minde,
And knowe what number it is:
You may be ſure,
Of that Scripture
To hit and not to miſſe.
But perfect muſt,
You bee to truſt,
The letter and his ſomme:

And then you may,
Withouten nay,
The story tel to come.
Also the book,
Vée that you look,
How it is calld by name:
And then the text,
And number next,
Be sure it is the same.

¶ Finis.

¶ Faults escaped in the Printing.

¶ In Genesis the xlv. Chapiter, be left out the v. vi. vij. and eyght lines, whiche be these followyng.

Then willed hée his brethern straight,
their father for to fetche:
In Egipt land to bide and dwel,
as far as it did stretche.

Exodus the first chapiter the first line, for seastfully, read sest fully.
Leuiticus the fyrtéen chap. the fourth line for matter, read maner.
Numeri the fyft chap. the last line, for decréed, read decrée.
Deuteronomium the thrée & twentie cha. the seuenth line, for the lsue of things, read the lone of things.
Iosue the xxi. chapiter the seuenth line, As God them gaue: for God them gaue.
Samuel the second book the eleuenth chap. the second line, for Bethsade, read Bethsabe.
The fourth of Kings, the thirtéen chapiter the fyft line, for nad, read had.

The first of Chronicles, the xxiij. chapter the last line, for vpo, read vpon.

The second of Chronicles, the xx. chapiter, the vij. line, for liues, read lines.

The second of Esdras, the third chapiter, the first line, for bnilt, read built.

Iob the xviij. chapter, the fift line, for with read net.

Psalme the foure & twentie, the first line, for them, read though.

Psalme the xxix. the seuenth line, for haue read saue.

Psalme the fiue and thirtie, the third line, for this, read his.

Psalme the C. xvi. the first line, but he that would, read but that he would.

Psalme the C. xxx. the seuenth line, some thing yet made, some think it made.

Prouerbs the xij. chap. read the xxxi. chap.

The Canticles the first cha. the fourth line and now, read and none.

Esay the lvij. chap. the first line, for righteousnes, read righteous men.

Ezechiel the third chapiter the third line, for sword., read word

Ezechiel the fift chapiter, the fift line, for floke, read stroke.

Ezechiel

Faults.

Ezechiel the xviij. chap. the first line, for some, read sinne.

Ezechiel the xxxij. chap. the first line, for muche moze, read muche more.

Zacharias the ninth chap. the seuenth and the eight line, for the lowely, read he lowely, and for them, in the last line, him.

In.G.Ex.L.N.and D,
The fiue bookꝭ of Moyſes contayned bée.

The i. Chapiter.

ALmighty God did make the heauens
and ſet therin theſe lightꝭ
The Sun, the Moon, & all the ſtarres
appéring in our ſightꝭ.
The earth, the Sea, and all therin,
all theſe his woꝛd did make:
With man made laſt and yet ſet firſt,
his wil on them to take.

The ij. Chapiter.

BEgin did then the Loꝛd to reſt,
From making of ſuche thinges
And pointed Adam to a place.
a garden ful of ſpꝛings.
One tréé denied, and man doth name
the beaſtꝭ after his wil:
In ſléep to him his make was made,
whichs did his minde fulfil.

The iij. Chapiter.

CAuſed was man by Sathans ſleight
Gods wil to bꝛeak outright:
The héé, the ſhée, and the Serpent
are curſt and dꝛiuen out quite.

For fear lest man should then dispair,
with his wife and to hel:
The womans séed ẏ whiche was Christe
shall come and make all wel.

The iiii. chapiter.

DOwn fel Abel, Cain him slue,
in offering to the Lord:
The iust was slain of the vniust,
as scripture dooth record.
Then is he curst and dooth dispair,
after his wicked déed:
The genealogie of Adams sonnes,
and their sonnes dooth procéed.

The v. chapiter.

EVery yéer that Adam liued,
is there moste plainly tolde:
Whose age was then euen nine hundred
and ful thirtie yéer olde.
And so from him vnto iust Noe,
the chapter dooth expresse:
The names & yéeres how long they liued
with muche of their successe.

The vi. chapiter.

FUl wicked were the people tho,
a flud was threat of God:

With

With a precept to make an ark,
euen as the Lord had bod.
And then did Noe prepare the ship,
after the Lords deuise:
And redy prest as he was wild
against the flud should rise.

The vii. chapiter.

God spake these words to Noe his mā
and we therto must hark:
Go thou and all thy familie,
with spēd into the ark.
Euen so did Noe as God him bad,
and took of eche kinde twain:
His wife, his sonnes, and all their wiues,
and then began the rain.

The viii. chapiter.

Hundreth dayes and od fiftie,
the flud began to end:
A Rauen and eke a Doue also,
Noe, forth for newes did send.
Then went Noe forthe and did offer,
to God burnt sacrifice:
Whiche liked wel the God on hie,
when the smel did arise.

The ix. chapiter.

IN fauour then was Noe and blest,
and murther is denide:
A rainbowe sent, and promise made
with water not destroyd.
Then Noe fel drunk and lay vnhilde,
and Ham his sonne was glad:
The other hilde him and were blest,
But Ham his cursing had.

The x. chapiter.

KNowe ye may of Noe his sonnes,
As Sem, Ham and Iapheth:
Chus, Hams sonne begot Nemrod,
a hunter on the heath.
Of these thre sonnes & their sones sones
the earth was stord again:
In tungs & kindes with realms & lands,
But most of them were vain.

The xi. chapiter.

LEwdly forth went this rout to build,
Babel that great hie toure
The Lord came down & chaūgd their tungs
in lesse space then an houre.
The kinde of Sem again is tolde,
vnto iust Abraham:
Which went with Lot his fathers sonne
and dwelled at Haran.

The

The xij. chapiter.

Wiche fauour God ſhewd to Abram,
dwelling in Canaan:
Whiche God him plight, then came a (dearth,
to Egipt went he than.
Then willed he Sarai his wife,
to call him brother tho:
The king her tok and was plaged,
whoſe name hight Pharao.

The xiii. chapiter.

Neighbourlike yode Lot and hee,
And toward the ſouth they went:
Then parted they their land and good
that God had to them lent.
The promiſe then to Abram is,
repeated once again:
That hee and his ſeed after him,
the bleſt land ſhould obtain.

The xiiij. chapiter.

Of fozen kings Lot taken was,
whiche ward and wan that land:
But then Abram did them deſtroy,
and tok him from their hand.
Melchiſedech with bread and wine,
him met with mickle boſte:

He gaue him tenth and paid the king,
of Sodome all he loſt.

The xv. chapiter.

PErforme would God the land he had,
to Abram promiſed:
A ſonne to haue he doth beléeue,
and ſo is iuſtified.
How that his ſéed in bondage ſhould,
in Egipt there remain:
And be reſtorde vnto their land,
and ſo ſent home again.

The xvi. chapiter.

QVite barren Sara thought ſhée was
and gaue Abram her maid:
Whiche did conceiue and béeing proud
her miſtres did vpbraid.
Her miſtres chod, and ſhée to go,
for faring with her fel:
An Angel her returnd again,
and plight her Iſmael.

The xvii. chapiter.

REmoue did God then Abrams name,
and calld him Abraham:
And Sarai is named Sara,
of whom tho Iſaac came.

The

The ſacrament is hēr begun
of Circumciſion:
Iſaac is plight, and Abraham
for Iſmael doth mone.

The xviii. chapiter.

SO vnto him thrē men apēred,
like trauaylers of miles:
Sara did hear that shē should bear,
and womanlike shē ſmiles.
The ouerthrowe of Sodome then,
to Abraham they tolde:
He prayeth to them bēing one God,
his vengeance to withholde.

The xix. chapiter.

TWo Angels lodg'd, and Sodome men
would then haue them defilde:
Blinded they were and after ſtroyd,
ſaue Lot and his vnfilde.
His wife to ſalte was turned tho,
for breaking Gods precept:
His daughters he begat with childe
when drunklike he had ſlept.

The xx. chapiter.

WHen Abraham did ſit he dwelt,
In the land of Gerar:

His wife was fair, he feard his life
and called her ſiſter.
Abimeleck ſent for her then,
his pleſure for to haue:
God him denide and then the king,
Muche riches to her gaue.

The xxi. chapiter.

ALmightie God to Sara ſent,
Iſaac her onely ſonne:
And Agar with her childe put out,
no longer there to wonne.
An Angel did her comfort tho,
being in wildernes
About a wel, Abimeleck
and Abraham made peace.

The xxij. chapiter.

BEing then wild, to kil his ſonne,
and hȩr therto was preſt:
God tolde him that for his great faith
in him all ſhould be bleſſ.
Nachor brother to Abraham,
had eyght ſonnes by Milcha:
One of her ſonnes was Bethuel,
Father to Rebecca.

The xxiij. chapiter.

Com-

Commend to God, did Sara then
her ſoule that was ſo milde:
At her ful yéres thée ſelon ſléep,
and died vndefilde.
Then Abram bought a plat of ground,
of Ephron the Hethite:
He layd his wife into the caue,
when it was his by right.

The xxiiij. chapiter.

Heréé did Abram to his man,
and ſware him by an othe:
To ſéek a wife for Iſaac méet
and ſo he did for trothe.
He went and came with Rebecca,
whiche Iſaac tok to wife:
So liued they together bothe,
and led an honeſt life.

The xxv. chapiter.

Eftſones did Abram take a wife,
whiche bare him children moze:
He died and gaue Iſaac his ſonne
his good and all his ſtoze.
Then Iſaacs wife euen at one birthe,
Iacob and Eſau bare:
And Eſau ſolde him land and right,
And yet ſmall was his fare.

Thus

¶ Thus haue you heard of Geneſis,
The pith and halfe the ſome:
Twentie and fiue in chapters paſt,
Sith that the firſt begun.

The xxvi. chapiter.

A Death then came in Iſaacks time,
and ſo hée did remoue:
That land was plight to him and his
of God that did him loue.
The king chod Iſaac for his wife,
becauſe hée did but fain:
And shepheards ſtroue about the welles,
but all was wel again.

The xxvii. chapiter.

BEgilde did Iacob Eſau then,
Rebecca wrought the feat:
While Eſau hunted in the fæld,
his brother got the cheat.
When Eſau came from hunting heme,
it bered him right ſore:
His father chærd him, yet did hée
his brother hate therfore.

The xxviii. chapiter.

COmmaunded Iacob ſought a wife
and ſo to Laban went:

Eſau

Eſau did wed an Iſmaelite,
whiche vnto euil was bent:
As hée in ſléep a Ladder ſaw,
with Angels gwdly dight:
Of Chriſte is tolde a vow he made,
vnto the God of might.

The xxix.chapiter.

DEcrée with Laban, Iacob did,
and ſerued him ſeuen yéer:
Rahel to haue it was his fée,
but Lea did appéer.
And ſo begil'd, yet did he ſerue
aſmuche for Rachel moze:
He hauing bothe foure babes he had,
whiche Lea to him boze.

The xxx.chapiter.

EChe of them bothe they gaue their (maid
to their husband to wiue:
So had he children that they bare,
they béeing ſtil aliue.
And Iacob aſkt what his reward,
ſhould be at Labans hand:
The ſpotted lambes and kids of goats,
that fel in Labans land.

The xxxi.chapiter.

Flit

FLit then from Laban God him bad,
and ſo he did obay:
He tok his wiues and all his good,
and ſlily ſlipt away.
Then Rachel ſtale the Images,
againſt her fathers wil:
And Laban chod, but peace was made,
with Iacob on an hil.

The xxxij. chapiter.

GOds hoſte he ſaw as he forth went,
his brothers wrath he feard:
And therfore ſent him gifts before,
euen hundreds on an heard.
He with an Angel ſtroue ſo long,
til day did end the night:
The Angel chaunged Iacobs name,
and Iſrael him hight.

The xxxiij. chapiter.

HAſtely Eſau ſet him out,
his brother for to mæt:
And Iacob ſent his herds afore,
and came after on fæt.
But when they met they græd wel,
God ſo did work with them:
In parting plot they dwelt in two,
as Iacob in Sichem.

The xxxiiii. chapiter.

IAcob no daughter had but one
that Dina hight by name:
Shée went to sée and to be séen,
and so shée came to shame.
For Sichem did the damsel sée,
and forced her by might:
He was destroyed by Iacobs sonnes,
and all the citie quite.

The xxxv. chapiter.

KNowe wel did Iacob all their spite,
to Bethel then he yed:
His name is tolde, and Canaan
is to him promised.
In childebed Rachel did depart,
and Beniamin shée bore:
Ruben vnhilde his fathers wife,
and toll a fée se therfore.

The xxxvi. chapiter.

LIkewise is tolde of Esaus wiues,
and gentles daughters all:
Hée and Iacob were very riche,
in goods terrestriall.
Esau had Dukes that were his sonnes,
Euen twelue in number iust:

Hée

He was father to Edomits,
in whom God had no luſt.

The xxxvii. chapiter.

MOze for to hear of Iacobs life,
in Canaan he dwelt:
Ioſephs bꝛæthern liked him not,
and cruelly they delt.
Into Egipt then was he ſolde,
his bꝛethern wꝛought the dæd:
They tolde his fire his ſonne was ſlain,
whiche made his hart to blæd.

The xxxviii. chapiter.

NOw then is ſhown how Iuda tok
a wife of Canaan:
He had thꝛæ ſonnes two were deſtroyd,
the third was nam'd Onan.
And Thamar was the womans name,
whiche bothe of them did wed:
And Iuda by her had two twinnes,
when ſhe was bꝛought a bed.

The xxxix. chapiter.

WHat an hap then Ioſeph had,
the Lord did ſo pꝛouide:
His maſters wife did him pꝛouoke,
but he her ſute denide.

Whē him accuſde but not deſeru'de
her tale as then tok place:
Wherby Ioſeph to priſon went,
but giltles in that cace.

The xl. chapiter.

PUt in priſon were Pharoes men,
and bothe of them laid faſt:
His baker chēf, and butler bothe,
whiles his anger did laſt.
Ioſeph with them in priſon was,
and as they ſlept ful ſound:
They dreamed dreames whiche vnto thē
this Ioſeph did expound.

The xli. chapiter.

QUeſtion aſkt of Pharoes dream,
of Oxen fat and lean:
Whiche Ioſeph did expound ful plain
and tolde what they did mean.
He was ſet vp, and ruler made
in Egipt ouer all:
Two ſonnes he had and ſo the dearth,
on Egipt then did fall.

The xlii. chapiter.

RIde out for corne did Ioſephs kin,
and came to him vnknowne:

He threat them hard that they were ſpies
into that cuntrie blowne.
Simion laid in priſon is
whiles they did home return:
And Beniamin they tok with them,
whiche made their father mourn.

The xliii. chapiter.

SO back they went to Egipt tho,
with gifts and preſents great:
And Simeon is deliuered out,
and Ioſephs cheeks are wet.
And Ioſeph could not then but weep,
when Beniamin he ſaw:
They ſat and feaſted in two parts
according to their law.

The xliiii. chapiter.

THen Ioſeph wrought a prette caſt,
Beniamin for to haue:
And theft he laid vnto his charge,
ſuche words to them he gaue.
But Iuda ſurette he became
for Beniamin his ſake:
His father Iacob hee did knowe,
it heuely to take.

The xlv. chapiter.

An-

Vnknowne was Ioſeph all this while,
at laſt he tolde them all:
That he their brother Ioſeph was,
That ruled great and ſmall.

The xlvi. chapiter.

Appointed forth then Iſrael went,
in Egipt for to bide:
And God him bad nothing to fear,
for all ſhould wel betide.
Iacob his ſonnes and all their ſonnes,
is then in order tolde:
And Ioſeph went them all to mæt,
ful ioyful to beholde.

The xlvij. chapiter.

Brought was Iſrael before the king,
in his preſence to ſtand:
And Pharao wild that he ſhould dwel,
where fatteſt was the land.
Then Iacob ſware Ioſeph his ſonne,
euen vnder neath his thie:
His bones to lay in Canaan,
at time when he ſhould die.

The xlviij. chapiter.

Cauld was Iſrael ſick to bæ,
by courſe of natures kinde:

And Ioseph went with his two sonnes,
to knowe his fathers minde.
Iacob did will that Iosephs sonnes,
Ephraim and Manasses:
Should be as children to him born,
whiche Ioseph wel did please.

The xlix. chapiter.

DOwn set his sonnes vpon their knées
euen twelue of them there was:
He blest them all and tolde of things
that after came to passe.
Then charged he them that they should
his bones in Manebrey fæld: (lay
Then pluckt he vp his legs to him,
and vp the ghoste did yæld.

The l. chapiter.

THe thig was don, his corps they tok
as he on liue did minge:
And laid it down by Abrahams side,
fulfilling so eche thing.
Forgiue did Ioseph all the fault,
that his brethern had wrought:
And so he vide and wild his bones,
to his fathers to be brought.
¶ Heer haue ye now the end and some,
of Moyses his first book:

The

The second shall in order come,
Suche pain the writer took.

The first Chapite.

AND then the first of Exodus,
the twelue tribes it doth name:
Whiche being dead & laid in earth
their children came to fame.
A new king then to Egipt came,
that gaue the midwiues charge:
To kil the males when they were borne
but they set them at large.

The ii. chapiter.

BOrn Moyses was and after cast,
euen down the riuer in rædes:
And Pharoes daughter took him vp
and shewd him motherly dædes.
Then Moyses slue an Egiptian,
and fled and took a wife:
The people cride vnto the Lord,
whiche saw their wofull life.

The iii. chapiter.

CAused was Moyses shæp to kæp,
not far from Oreb hil:
Wherin a bushe the Lord appærd,
and tolde him all his wil.

And bad him go to Egipt back,
the Israelites to tel:
That out of bondage they should come
and liue and dw ful wel.

The iiij. Chapiter.

DEclaerd by double signes it is,
that calld he was by God:
His reasons all they are assoild,
and forth the Lord him bad.
As Aaron met with him in feld,
togither then they went:
Of Iethro, Moyses tok his leaue,
and yod where he was sent.

The v. Chapiter.

THe bothe of them without en fear,
tolde Pharao God his minde:
The moze the people were oppreſt,
the king was so vnkinde.
Then cride they out and gan to chide,
with Moyses and Aaron:
And Moyses ared God the cause,
whiche loked them vpon.

The vj. chapiter.

FEst folly was deliuerance,
vnto the Israelites:

Also the land of Canaan,
whiche made them cheerful wight:
Then Rubens spring with Simeon,
is tolde and Leuy two:
Of whom came Moyses and Aaron,
that had Gods helpe to doo.

The vii. chapiter.

GOd made Moyses Pharoes God,
and Aaron his Prophet:
And then God turned Moyses rod,
into a Serpent great.
The sorcerers did euen the same,
to harden Pharoes hart:
Then were their waters turnd to blod
yet did he not conuart.

The viij. chapiter.

HIt was Pharao, then and plagued,
with Frogs ouer the land:
He sent for Moyses and Aaron,
to take the thing in hand.
He mocked them, therfore the Lord
turned their dust to lice:
And they put by, then came there flies,
after the Lords deuice.

The ix. chapiter.

IN stéed thereof came moren of beast,
that died in Pharoes land:
And sixtly sores with botches great,
yet did he God withstand.
The seuenth was haile & thunder muche
that made the land to shake:
And lightning great from heuen on hie,
whiche causd them all to quake.

The x. Chapiter.

KNowledge he yet would not his
but God he did resist: (fault
He did it not in ignorance,
but wel he knew and wist.
The eyght plage next was grashoppers
that God almightie sent:
The ninthe was darknes in the day,
they knew not where they went.

The xi. chapiter.

LEaue then was giuen the Israelites,
the Egiptians to spoil:
Against they should depart and go,
and giue them all a foil.
At midnightthen the Lord did vow,
to make so great a slaughter:
The first born of Egipt to kil,
as it is tolde héer after.

The

The xii. chapiter.

MAde héer is nert the passeouer,
and swéet bread for to eat:
And if their children art the cause,
the meaning they must treat.
The first born then destroped are,
and robbed were the rest:
And so the Hebrues took their way,
towards the land behest.

The xiij. chapiter.

NOw all the first in Israels birth,
the Lord did take and chuse:
Commaunding them an yérly feast,
among them for to vse.
Then passed they the wildernes,
with Iosephs bones also:
Two pillers for the day and night,
they had therby to go.

The xiiii. chapiter.

OUt Pharo went hard in his hart
against the Israelites:
So followde he with all his train,
and came within their sight:
But God his people did defend,
by night and day from harm:
They past the sea but Egipt men,
lay drowned in a swarm.

The xv. chapiter.

PAst whē they were this daūger great
they sang a gwdly song:
A woman came with diuers mo,
and daunced all along.
The bitter water was made swēt,
and plesant for to drink:
God must be heard in his couenant
and on him must we think.

The xvj. chapiter.

MAinted when that they were two (months
within the wildernes:
They wisht them selues again to be,
in Egipt at their flesh.
It rayned Quailes from heauen on hie,
and Manna for their bread:
And fortie yēres in wildernes,
with that they were all fed.

The xvij. chapiter.

REmouing on they lacked drink,
and grudge then did the flock:
At Moyses sute then had they some
whiche came out of a rock.
Forth came a king highte Ameleck,
against them for to fight:

When

When Moyses hands were holden vp,
then were they put to flight.

The xviii. chapiter.

SO Iethro Moyses father in law,
came Moyses for to see:
Who welcomde him, his wife & sonnes
after the best degree.
When Iethro saw what paines he took,
when iudgement he did vse:
Suche actiue men as loued not coin
to help, he wild him chuse.

The xix. chapiter.

THen as they went they came vnto,
the mount of Sinai:
A royall people they are calld
if Gods wil they apply.
The Lord did say, he that doth touche
the hil, shall die outright:
But Moyses wild, went vp to him
in thunder and great light.

The xx. chapiter.

WHen he was come he gaue to him,
ten iust commaundements:
Precepts to kæp and guide vs by
with all their whole contents.

An

An aulter of earth then God did bid,
his man Moyses to make:
And if of stone he did it build,
no tol therto to take.

¶ Twentie chapters afore are tolde,
in order as they stand:
The rest heere after ye may read,
if ye wil take in hand.

The xxi. chapiter.

AND then this book, as it is calld,
euen Exodus by name:
Doth tel good lawes for magistrates,
to execute the same.
That masters be not ouer sore,
their seruants for to main:
And he that kils a man is iudgd,
for it he must be slain.

The xxij. chapiter.

BEholde you then these godly lawes,
of theft the fourth folde paid:
He that defiles an vnplight lasse,
he marry must the maid.
A witche and he that knowes a beast
bothe die they must of right.

All

All vsury is forbod,
and hated in Gods sight.

The xxiii. chapiter.

CDupeling wise these chapters three,
ronne all of ciuil lawes:
Iudges are wild to take no gifts,
but heere the powre mans cause.
Thou maist not followe a multitude,
wickednes to commit:
Nor haue to do with forren Gods,
though thou shoulds die for it.

The xxiiij. chapiter.

DCcree to Moyses God did then,
and to the head rulers:
To worship him the whiche dwth dwel,
on hie aboue the starres.
The law was tolde and all the rout,
with voice therto obayes:
So Moyses went vp to the mount,
and bode there fortie dayes.

The xxv. chapiter.

CWen then to him did God describe
the fashion of his place:
His tabernacle how to build,
in euery point and case.

He promised that in that house,
with Moyses he would treat:
Betwæn the Cherubs in their place
whiche was his mercy seat.

The xxvi. & xxvii. chapiter.

FOorth on is tolde in these two next,
chapters of Exodus:
Whiche was declarde to Moyses there
as God did it discus.
How that his holy place and house,
whiche was his temple tho:
Should be as he had it deuise,
wherby he might it knowe.

The xxviii. chapiter.

GOd did also to him describe,
how Aaron should be clad:
Suche garments might the people tel
what office Aaron had.
A brest lap and a tunicle,
a strait cote vnder that:
With other things that he must were,
whether he stod or sat.

The xxix. chapiter.

HOw Aaron should a Prest be made,
to him was reuelated:

With

With all his sonnes after what sorte
they should be consecrated.
And God to him did promise then,
that he would be their God:
And they should knowe he had thē saued,
from Pharao and his rod.

The xxix. chapiter.

Ioynd an aulter he must make,
theron to burn incence:
Also on it to reconcile,
yerly for their offence.
A brasen lauer he must make,
to washe and make all clean:
The anoineting oyl, with all the rest,
more holy things did mean.

The xxxi. chapiter.

Knowledge two men thē had of God
to worke the holy things:
The Saboth eke and day of rest,
God vnto Moyses minges.
And Tables twain the Lord did giue,
to Moyses on the hil:
Wherin were writ the ten precepts,
whiche was th'almightyes wil.

The xxxii. chapiter.

Likewise

LIke fooles a calfe was made there
the people were so vain: (while
And Moyses prayd to God for them,
and burst the tables twain.
When he came down he chod the preest,
and burnt the calfe in fire:
Moyses earnestly prayd for them,
yet some were paid their hire.

The xxxiii. chapiter.

MArche on forward God to them bad,
that they should thense depart:
But God denide to go with them,
they were of froward hart.
And when the people hard therof,
they did lament in minde:
Moyses willed to see Gods face,
and saw him but behinde.

The xxxiiii. chapiter.

NOw were the tables made again,
and God his mercy plight:
To cope with gentles or their Gods
it is forbidden quite.
The swæt bread feast is first begon,
and Saboth day is tolde:
The first frutes Moyses heard expresse,
whose face did shine like golde.

The

The xxxv. chapiter.

Of diuers things to them is tolde
that is afore expresst:
To offer tithes and pay their frutes,
eche one of them was prest.
Bezaleel, Ahaliab,
whiche wrought in silk and sayes:
The tabernacle they must make,
and Moyses doth them praise.

The xxxvi. chapiter.

Plentie of things did these two make
as God gaue them in gift:
Rings of golde and curtens eke,
to run all in a drift.
The people brought suche store of stuffe,
that there was ouer muche:
Willing they were to build Gods house
and for to make it riche.

The xxxvii. chapiter.

Quite all of wood the Ark was made,
the mercy seat of golde:
The tables and the candlesticks,
were made of the same molde.
Lamps like cups that stood on them,
to burn and to giue light:

The

The incence aulter it was made,
accoꝛding vnto right.

The xxxviii. chapiter.

REard vp foꝛ offrings was the nert,
which should there on be burnt:
A bꝛasen lauer foꝛ to washe,
muche like vnto a funt.
Of Sicles thousands was the some,
that of good will they gaue:
They sparde no cost to please the Loꝛd,
so he their soules might haue.

The xxxix. chapiter.

SO Aarons garmentꝫ they did make
Appointed foꝛ the nones:
Of costly golde and godly silk,
all set with pꝛetious stones.
So finishe then they did the woꝛk,
as God to Moyses wild:
And he it blest and pꝛaisd it muche,
when he the woꝛk beheld.

The xl. chapiter.

THen last of all, almightie God,
to Moyses tolde his minde:
How he should set the holy things,
in their oꝛder and kinde.

The

The Lord did compasse with a cloud,
the tabernacle quite:
The presence of the Lord of hostes,
was with it day and night.

¶ Thus Exodus is finished,
iust fortie chapters all:
Leuiticus comes next to it,
whiche haue likewise ye shall.

The first Chapiter.

ALmightie God then Moyses tolde,
within Leuiticus:
How he shoulde offer sacrifice,
the Lord did it discus.
Whether it were of beastes great,
or els of cattel small:
Of turtle doues the maner how,
they should be offerd all.

The ii. chapiter.

BAked in cakes and offering
The manner them to trim:
If leauen were put in therto,
then should it not like him.
Fine wheat flower and frankincense,
must go vnto this feast:
Salte must season eche sacrifice,
where it be foule or beast.

The iii. chapiter.

COmely how that the offering,
for peace it should be vsde:
To make accorde where strife was had
that hate might be refusde.
Of Oxen, shæp, with lambes and gotes,
attonement should be made:

Leuiticus the third Chapter,
doth shew the forme and trade.

The iiij. Chapiter.

DEfault if that the prǽst had made,
and don by ignorance:
Should reconcile with sacrifice,
confessing his mischaunce.
And if a Lord did likewise so,
offer he must likewise:
The subiect for the same offense,
must offer sacrifice.

The v. chapiter.

CThe one that sware & not performd
they must confesse the dǽd:
And offer a Gote or els a Lambe,
vnlesse he be in nǽd.
The order how he should be clensd,
that toucht an vnclean thing:
The ignorant that sinned then,
an offering must bring.

The vj. chapiter.

FOr him that stale or did decesue,
his neighbour willingly:
Or found a thing and it denied,
fiue folde restore should he,

The dwers euil then offer should,
for their offence and sin:
An offring eke is tolde ful right,
for Aaron and his kin.

The vii. chapiter.

GIue for their trespasse thē they must,
likewise for sin and peace:
The bakte and broilde, with fryed flesh
is theirs that it doth dresse.
The fat or blod may no man eat,
it is denied plain:
Of beast or foule where so it die,
by chaunce or els be slain.

The viii. chapiter.

HOw Aaron should, lo here is tolde,
anointed preest, then be:
And all his garments fit for him,
then meet for his degree.
And likewise for his sonnes therto,
to minister also:
With all their Albes and Tunicles,
wherin that they should go.

The ix. chapiter.

IN office Aaron offring made,
for him and all the rest:

And then the people out of hand,
by Aaron were all blest.
This likte so wel the God aboue,
his glory did appeer:
Consume he did the sacrifice,
afore them all with fire.

The x. chapiter.

KNowe wel ye may that fier straunge
was offred by a new:
And they were slain for their offence
Nadab and Abihu:
The priests were then forbidden wine,
to drink they were denide:
But they might eat the sacrifice,
if ought were left beside.

The xi. chapiter.

LEaue beasts must they that chue not
nor wear their hoses in twain:
For man to eat for sustenance,
they might not then be slain:
Fishe lacking scale, or fin to swim,
might not be eaten tho:
Nor diuers foules, nor creeping beasts
whiche on the earth doth go.

The xii. chapiter.

Moyses

MOyſes receiued a law him giuen,
for women that bare childe:
Suche pain to them and to the like
might teache them to be milde.
Eight dates in houſe remain they ſhould
and then be purified:
And offer gifts for ſacrifice,
ſuche as thée might abide.

The xiii. chapiter.

NOtes for the Lepers had the prieſt,
to iudge them by their ſkin
A white ſpot that is ſwarfd black,
a Lepre doth begin:
All other notes if ye wil knowe
a Leper how to déem
Let him then read the chapter all,
whiche is of Thirtéen.

The xiiii. chapiter.

OF them when he muſt be receiud,
among the folke again:
He muſt be cleanſd then of the prieſt,
by order written plain.
And all the houſe that he was in,
it muſt be cleanſd alſo:
With ſearching had when it beginnes
ere further that it go.

The xv. chapiter.

Pointed

POynted out is how men ſhould be,
cleanſed and purged clean:
If they were ſtaind by courſe vnkinde
vnpurenes it doth mean.
For women alſo it doth ſhew,
that haue their birthright kinde:
A ſacrifice to purge them with,
for them then was aſſignd.

The xvj. chapiter.

QVickly is tolde then Aarons work
within the holy place:
And how to cleanſe the ſanctuary,
the matter and the cace.
The feaſt of cleanſing then is tolde,
how that it ſhould be vſde:
And all was don as God them had,
and nought at all refuſde.

The xvii. chapiter.

REquirde they were whout the dores,
their offrings to be ſlain:
For was the Lord without the gates,
whiche died for our pain.
And God did them commaund they
not offer vnto deuils: (ſhould
Nor eat the blod nor carren meat,
but keep them from ſuche euils.

The xviii. chapiter.

SO then the ten and eyght dooth tel,
what kinreds are forbod:
To mary spouse in wedlock rate,
whiche are denide of God.
But chargd they are to kéep and saue,
the Lord his hestz and wil:
And quite to flée from gentils trade
whiche all together are il.

The xix. chapiter.

TOlde then is eke the ten precepts,
in ten and nine of L:
Let euery man that looues the woord,
giue ear what they doo tel.
To steal or lie, or false to deale,
or iudge in matters wrong:
Nor man to wear a womans coat,
where it be short or long.

The xx. chapiter.

UNto the Gods ẏ whiche were strãge
theirséed they might not giue:
Who that did so should féel this wo,
among them not to liue.
And those that woork by sorcery,
thou may not to them trust:

And

And certain kinreds are forbod,
in whiche not cope thou muſt.

The xxi. chapiter.

AND if that one did hence depart,
the prieſt might not be by:
Nor yet be ſhauen on head nor chin,
for God did it deny.
Alſo their wiues they muſt be maids,
their daughters liuing chaſte:
Vnſhapen men may be no prieſt,
of holy things to taſte.

The xxii. chapiter.

BEar in minde thoſe that might not,
eat of the ſacrifice:
Almightie God tho in his law,
ſhewes then who he denies.
The maner how, that they ſhould do,
when they to offer went:
All this was don to kéep them back,
from doing their intent.

The xxiii. chapiter.

COmmaund did God the Saboth day,
and Eaſter to be vſde:
The firſt feutes feaſt, and Whitſontide,
it might not be refuſde.

The

The feast of clensing also must,
be kept in order right:
With other feasts that ther are mingd,
as Moyses them did write.

The xxiiii. chapiter.

Decréd was then that lamps should (be
and oyle in them light:
With shew bread set vpon a borde,
eche saboth in their sight.
The childe that curst and did blaspheme
was stoned vnto death:
And he that kils a man must die,
as God almighty saith.

The xxv. chapiter.

The seuen yéer tho the saboth yéer
must solemnly be kept
No vine was cut, for that whole yéer
nor corn yet sowne or repe.
The first yéer were the bondmen fréé,
and lands reborde again:
All vsury it is forbod,
by words that are ful plain.

The xxvi. chapiter.

Forbid did God all Images,
by words moste plainly tolde:

To them to knéel he doth deny,
a man to be so bolde.
God wil defend his people all,
that wil his word obay:
But they whiche not regard his wil
their councels shall decay.

The xxvii. chapiter.

GOd tolde how vowes should prised be
woman were it or man:
And for the tithes that should be paid,
whiche were apointed than.
All these commaundements afore,
were giuen in mount Sinai:
With charges great them to obserue,
from God the almighty.

¶ Leuiticus is past and gone,
twentie and seauen in all:
And Numeri ye shall haue next,
the fourth book we it call.

The

The first Chapiter:

APt vnto battail those that were
from twentie yeeres and more,
Are pointed out of all the tribes,
saue Leuy kept in store.
Whiche tribe the Lord did take & chuse,
to minister his wil:
Suche holy things as he had wild,
they must them all fulfil.

The ii. chapiter.

BUild vp ẏ tent? how that they should
was tolde vnto them tho:
The tabernacle round about,
eche tribe his tent to knowe.
The heads and rulers of the hostes,
are named in their kinde:
The Leuites serued in the mids,
as God had them assignde

The iii. chapiter.

CHuse out to battail might they not,
the Leuites in their tribe:
For the first born the Lord them took,
and so set them on side.
To minister his holy things,
within the holy place:

And

And nert therto to build their shrouds,
they must in any cace.

The iiii. chapiter.

DEcrée did God what they should do
their offices he tolde:
And further then he pointed them,
they not to be so bolde.
Eche one after his stock and kinde,
ful decently was set:
And euery one to kéep his course,
with outen stay or let.

The v. chapiter.

EChe issue, and the Lazar man,
might not among them dwel:
For wrongs then don, fiue folde restord
the law did them compel.
From company that was suspect,
to kéep mens wiues in awe:
There was set out of ielousie,
a good decreed and law.

The vi. chapiter.

FOr suche as then did vow the vow,
of perfet abstinence:
The Lord almight their fare did point
to kéep them from offence.

And

And also shewd to Moyses then,
the maner how Aaron:
Should blesse the flock, saying the Lord,
blesse and kéep you eche one.

The vii. chapiter.

Gifts were giuen then of the Lords,
and heads of Israel:
Among them all there one was hight,
by name Nathaniel.
Great were the gifts that they did giue
they spared for no cost:
In setting forth Gods seruice right,
they might with all men boste.

The viii. chapiter.

How that the Lord would haue the (lamps
to Moyses he did showe:
The candlesticks in order fit,
where they were hie or lowe.
For clensing offring must be had,
the Leuites they must vse:
Which when they came to fiftie yéres
offring they might not vse:

The ix. chapiter.

Justly the time to kéep their paske,
to Moyses it was tolde:

And

And how the filde or foren man,
to offer might be bolde.
He that denied to offer tho,
he must be made to die:
Bothe night and day a guide they had
a cloud and light from hie.

The x. chapiter.

KNowledge suche had the people tho,
by trumpets that were blowne:
Were it in warres or time of peace
the sound to them was knowne.
From Sinai they did depart,
their captaines numbred all:
And Iethro would not flit with them,
betide what might befall.

The xi. chapiter.

LIke fooles the people did complain,
and plagde they were with fire
With Manna cloyd, to Egipt back
for fieshe was their desire.
Moyses then did grieue the Lord,
whose burthen he did ease:
On Quailes they fed and kild they were
for God they did displease.

The xii. chapiter.

Miriam

MIriam then did grudge and swel,
at Moyses God his iudge:
And Aaron did consent therto,
And so they bothe did grudge.
With lepprosie was Miriam stroke,
to teache her to rebel:
At Moyses prayer she was restorde,
and liued, and did ful wel.

The xiii. chapiter.

NOtes to take of Canaan,
twelue men were thither sent:
To see the fatnes of the land,
therfore afore they went.
Whiche came & tolde how riche it was,
with grapes a cluster great:
They tolde of Cities great and strong
whiche made them chafe and freat.

The xiiii. chapiter.

OPinion had the people then,
that land not to obtain:
And grudge they did against the Lord
whiche would straight them haue slain
Not one of all the Israelites,
the best land did possesse:
Saue Iosue and Caleb bothe,
whiche two the Lord did blesse.

The

The xv. chapiter.

PRescribe did God a sacrifice,
for sinnes of ignorance:
But die they should that wilfully,
did sin by arogance.
Stonde he was that gathered sticks,
vpon the Sabbothe day:
Their garments garded round about,
Gods hest for to obay.

The xvi. chapiter.

QVarels picked certain that time,
and Chorath was the one:
Also Dathan and Abiron,
the fourth made vp of On.
These did rebel against their heads,
And moued God to ire:
Wherefore the earth to swallowe them,
and burnt the rest with fire.

The xvii. chapiter.

RAeeiue a token of their euil,
immediately they did:
Twelue rods were brought from all
as God him self did bid. (the heads
Among them all then Aarons rod,
did flowrishe forth with buddes:

To teache them wap the prechers then
for lowing of their blows.

The xviii. chapiter.

SUche things as Leuites then did vse,
did God almightie point:
They were his prœst to serue his will,
whom Aaron did anoint.
To whom the tithes & fruites were paid,
to maintain their degrée:
And Aaron had an heritage,
as ye may read and see.

¶ Eyghteen Chapters now heere are paſt,
of Numeri by name:
And eyghteen more ye shall haue next,
I truſt in right good frame.

The xix chapiter.

A Red cow then was bid to kil,
by Eliazer the prœst:
To sparge her blod and burn her quite
as he ful well it wist.
A law to kéep the people clean,
from filthines or spot.
No man to touche the holy place,
but he that was his lot.

The

The xx. chapiter.

BEgin did Israel for to grudge,
they lacked drink to drink
Out of a rock there gusht a stream,
that fild them to the brink.
The Edomites would not let passe,
the people through their land:
Then Aaron dide, and in his roum,
Eleazar did stand.

The xxi. chapiter.

CAptain Arad then came to fight,
and lost his Cittie and life:
Immediatly when they were come,
euen from the waters strife.
Then stung they were by serpents great
and healed by one on hie:
They kild two kings Sehon and Og,
as Israel passed by.

The xxii. chapiter.

DEuise did Balack for to curse,
the Israelites to hel:
And sent for Balam in his fame,
his cursing for to tel.
He once denide and yet he went,
his minde was set on gain:

He smote his Asse and shée denide,
his labour was in vain.

The xxiii. chapiter.

Euen as Balack had then decréed,
so went he vp on hie:
And Balam talkt with God a while,
and spake thus by and by.
How shall I curse or els defie.
whom God doth nothing so?
And them he blest and blest again,
or euer he did go.

The xxiiij. chapiter.

FOr the went Balam in parables,
declaring Israels hap:
And Balack angry with the thing,
his hands in one did clap.
When he had said then Balam tolde
of Christes kingdome plain:
A Star and scep ter vp shall rise,
in Iacob for to raign.

The xxv. chapiter.

GOds people then did slip away,
and whordome did commit
The Moabits in their seruice,
hadtiste them vnto it.

Then

Then God cõmaunded Moyses straight,
to hang the rulers all:
As two were doing of the dæd,
Phinches on them did fall.

The xxvi. chapiter.

HOw many were the Israelites,
that Canaan should possesse:
The whole xy. tribes are numbred all,
whom God did chuse and blesse.
He wild the land for to be delt,
by part? in forme equal:
The mo the moze, the few the lesse
so that no one? haue all.

The xxvii. chapiter.

IN presence then came certain maids
inheritance to craue:
Euen so they had as next of blod,
successiuely must haue.
The land behest to Moyses shewd,
and tolde he is to die:
His prayer is heard and Iosue set,
his roum for to supply.

The xxviii. chapiter.

KNowledge is giuen for euery day,
what offring they must vse:

A Lamb at morn and eke at euen,
vnspotted they must chuse.
The palke how that it should be kept,
the day is pointed out:
With all the order of the feast,
to put them out of dout.

The xxix. chapiter.

LIke sacrifice as God did point,
this chapter doth expresse:
And telles how all their meats & drinks
in order they must dresse.
Eight dayes at once they must not cease
to offer sacrifise:
And work no kinde of work in them
as God did them deuise.

The xxx. chapiter.

MEn that vowed or sware an othe,
with promise to the Lord:
Must stand to it and not go back,
the scripture doth accord.
But maid or wife that did the same,
without their heds consent:
They must go back if he denide,
for all their good intent.

The xxxi. chapiter.

Nert

Nert then to that went Israel forth,
the Madianites to kil:
And slue the males & burnt their townes
and led the rest at wil.
The spoile was delt forth equally,
the captaines were so good:
Saue certain things were giuen to God
for sauing of their blod.

The xxxii. chapiter.

Ouer Iordane towards the East,
possession out was set:
For two whole tribes and halfe a one
so that they would not let.
To go before their brethern all,
in harnes fresh and bright:
Against the land of Canaan,
to put them all to flight.

The xxxiii. chapiter.

Perfourm did Moyses Gods precept
Their iourneis he did write:
From place to place in wildernes,
and telles where they did light
Then God did bid that they should kil,
the Canahites out right:
And ding their chappels all adown
and burn their Idols quite.

The xxxiiii.chapiter.

Quietly how they should possesse,
the land is tolde them plain:
The east, the west, the north, the south,
where they should rule and reigne.
Who should point out the land by lots,
the Lord did Moyses tel:
The heds should set out eche mans part,
where he should bide and dwel.

The xxxv.chapiter.

Right did God the Leuits lots
the suburbs and their townes:
For refuge certain Cities set,
to kéep them in their boundes:
He that with wil a man did kil,
he must of right be slain:
One witnes may in no wise stand,
vnles that they be twain.

The xxxvi.chapiter.

Supplication then was made,
for maids that were vnwed:
Within their tribe then must they take,
their husband and their bed.
Euery tribe within his tribe,
must wed and take his wife.

Not one to mixe in others part,
for feare of hate and strife.

¶ Now Numeri hath thus his end,
the fourth booke it is set:
The fift in order ye shall haue,
If God giue vs no let.

The first Chapiter.

A Reherſall firſt hær is made,
of things that were begun:
From Oreb hil, to Cades barn,
The acts that God had don.
The charge that Moyſes Iudges gaue
let ruiers hear the ſame:
If they intend the Lord to pleaſe
and bold rebuke and ſhame.

The ii. chapiter.

BEgun as Moyſes had toſore,
ſo forth he doth proceed:
From Cades barn vntil they came,
withouten fear or dreed.
And fought againſt Schon the king,
whiche Hesbon did poſſeſſe:
He was deſtroyd, and all his land
was taken more and leſſe.

The iii. chapiter.

CAſt down were all the Ammonites,
by Iſraels mightie hand:
Likewiſe was Og of Baſan king
not able to withſtand.
Ioſue choſen captain was,
to ſtand in Moyſes ſtéd:

And

And Moyſes bad him to be bolde,
and do as God ſhould bid.

The iiij. chapiter.

DEcréd lawes by God almight
to Moyſes did he tel:
Whiche if they would attend vnto,
then ſhould they do ful wel.
From thence to take ne ad thereto,
nor Images to rear:
Thrée Cities pointed for refuge
all this appéreth there.

The v. Chapiter.

EVery law that God did make,
for people to obay:
Is cloſde within the ten preceptſ
whiche there read all ye may.
For Images yet once again,
renued is the charge:
And if they héd the Lord his heſt,
the land is theirs at large.

The vi. chapiter.

FVlowe they muſt the Lord his will,
euen earneſtly with might:
Vpon their dores and poſtes alſo,
they muſt them plainly write.

Not

Not only so but also teache,
their children they are bod:
The Lords precepts both all and some
that they may knowe their God.

The vii. chapiter.

GOd did forbid a league to make,
with gentiles in no wise:
They must destroy their Idols quite,
and all their Gods dispise.
He also saith that he wil bless,
the kepers of his wil:
And curse the rest and charge he gaue,
Idolatrers to kil.

The viii. chapiter.

HOw marualously that God had delt,
with Israel forty yer:
In wildernes with benefits,
as plainly doth appere.
They are commaunded not to say
their might did them defend:
But that the Lord did bring them forth,
and gaue their foes their end.

The ix. chapiter.

IN any case they are forbod,
to trust in their owne strength:

For who so doth him wil betide,
a faule to haue at length.
Moyſes then a rehearſall made,
ful briefly in a ſum:
From time they had receiude the law
til they to luſt begun.

The x. Chapiter.

KNowe hær ye may of Iſraels walke,
whiles they in iourney went:
And how the tables were renued,
when they were broke and rent.
Nothing the Lord did then require
for doing them ſuche good:
But that they holde all his precepts
and ſet theron their mood.

The xi. chapiter.

LOue they muſt now ỹ Lord his law
til Moyſes gaue them charge
With hart & minde they muſt him ſerue,
that had ſet them at large.
To talke therof when that they riſe
or at their ſitting down:
Or els in iourney as they walke
in fæld be it or town.

The xii. chapiter.

Moyſes

MOyses once more so gaue them charge
against Idolatrie:
It to suppresse and put it down,
and from the same to flee:
And blod to eat they are forbod,
in any manner wise:
And onely do as God them bad,
and not what like their eyes.

The xiii. chapiter.

NO Prophet false must bide on line,
but must be made to die:
And wicked folke must not be heard,
though in thy brest they lie.
God for to trie the Israelites,
how strong they were in faith
Would suffer things to proue them with
as Moyses plainly saith.

The xiiij. chapiter.

DIt they must the Gentiles trades,
and flee their doings quite:
And onely serue almightie God,
with all their main and might:
Suche beast as they might not then eat
are manifestly told:
And whiche were clean is there exprest
that eat they might be bold.

The

The xv. chapiter.

PArdon their dets then are they bod
at euery seuenth yéers end:
When God his wil is serued and kept
no scarsenes he wil send.
Those that wil lend to suche as néed,
the maner is tolde how
Deformitie in sacrifice,
the Lord doth not alow.

The xvi. chapiter.

QUietly how to kéep their feasts
the times are tolde them plain:
When that they should be vsde and kept
is written once again.
O that Judges would mark and read,
and do as God there bad:
To take no gifts in any cace,
but iustice to be had.

The xvii. chapiter.

REwarded must Idolaters,
with death by law to die:
And doutful things must be referd
to those that be on hie.
Presumptuous men that do rebel,
must die the law doth minge;

The

The man and state that he must kep
that they would take to king.

¶ Halfe this book is now tolde afore,
in seauenteen chapters iust:
And seauenteen more ye shall haue nere,
in God put we our trust.

The xviij. chapiter.

All the Leuites the whiche were prest,
might no possessions haue:
All sorcery they must auoid,
their liues to kep and saue.
Moyses tolde then of Christe to come,
and bad them him to hear:
The Prophet false they must not way,
nor all his dowings fear.

The xix. chapiter.

Because that murther might be dell,
against the doers minde:
For refuge, Citties were set out,
and there vnto assignd.
The false witnes must haue the lone,
return to his owne brow:
An eye for eye, and teth for teth,
the law did them alow.

The xx. chapiter.

Thus

Chuse out for warres what men they
this chapter doth expresse: (should
The law of armes to them is tolde,
to vse in war or peace.
The Cananites, the Pheresites,
the Iebusites also:
With Heuites eke they must destroy
not letting one to go.

The xxj. chapiter.

Decré did God a godly law,
for him that was found dead:
And how the Iew should him behaue,
a gentile for to wed.
The first borne sonne he must possesse,
the heritage and land:
The childe that parents doth not fear,
must die euen out of hand.

The xxii. chapiter.

The man must help his neighbours
although he be vnknowne: (Asse
The man denied the womans tire,
shée to goin her owne.
Linsie wolsie might not be worn,
the aduolterer must die:
And order taken for that man,
that with a maid did lie.

The xxiii. chapiter.

FOrbidden was the gelded man
in Christes churche to dwel:
The harlots bird doth God commaund,
that they should quite expel.
There might no whore among thē bide,
the Lord did so decree:
The loue of things is there denide,
to lend on vsury.

The xxiiii. chapiter.

GIue leaue did Moyses to deuorce,
for causes that were light:
The newly spousd they might not force,
in battaile for to fight.
For money lent and seruantshire,
a godly lesson tolde:
Some leysing left in feeld and towne,
for poore folke yung and olde.

The xxv. chapiter.

HOw many stripes the trespaller,
should haue for wicked like:
A man that died without a sonne,
his brother should wed his wife:
That weightes & mesures should be iust,
read ye the chapters end:

Who so doth vse the contrary,
shall come to wicked end.

The xxvi. chapiter.

IVstly must they now pay their frutes,
that first to them did fall
The tithes they were commaunded to,
they should then pay them all,
Vnto the prieste, the fatherles,
the straunger and widowe:
Such gods were then the pores of right
how so they vse them now.

The xxvii. Chapiter.

KNowledge was had the people then
an aulter vp to rear:
Afore that Iordane they did passe,
or came the land so nær.
The curses then that Leuy was
commaunded for to speak:
Against all those that did delight,
Gods wil to burst or breake.

The xxviii. Chapiter.

LOuingly the Lord did blesse,
the kæpers of his wil:
To stablishe them in their good mindes
to kæp them in it still.

And curse doth hée the contrary,
with cursings very great:
Those that him loue he doth them blesse
his haters hée doth threat.

The xxix. chapiter.

MOyses then went and thus he spake,
vnto the people all:
Saying to suche as feareth God,
the Lord defends them all.
But they that not regard his wil,
suche plagues on them shall come:
As like hath not bèn sèen on earth,
from rising of the sonne.

The xxx. chapiter.

NOt far from them that do it sèk
is Gods almightie word:
Those that it loue and it obay,
are saued from the sword.
Within our mouthes and in our hart
the word is alway prest:
Those that it kèp are sure at length,
for it they shalbe blest.

The xxxi. chapiter.

OLde was Moyses and so did chuse,
then Iosue in his stèd:

To whom he said see thou be strong,
and haue no feare or dread.
This book he wrote and did it giue,
into the Leuites hand:
And chargde that they the same should
when they came to the land. (read,

The xxxii. chapiter.

PLeasantly then did Moyses sing
a godly song of praise:
Unto the Lord for all the acts,
that he had wrought alwaies,
And vp he went vnto a hil,
to lok on Canaan:
God bad him there to run the race,
that all his fathers ran.

The xxxiii. chapiter.

QUietly Moyses did prepare,
to slepe his fathers slepe
But this he said before he went,
that God his saints doth kepe.
Also he blessed all the tribes,
afore his dying day:
And tolde how they should rule & reign,
if they did God obey.

The xxxiiii. chapiter.

Reſt from his woꝛks did Moyſes then
and ſo gaue vp the ghoſte:
At his departing they did wæp
euen throughout all the hoſte.
And Ioſue did his roum poſſeſſe
as Moyſes had it wild:
And ruled all the Iſraelites,
in Cittie and in fæld.

¶ Of Moyſes books heer is the laſt,
as he did them all write:
Vnto the Lord giue ye the praiſe,
whiche is the God of might.

The

Iosue.

The j. Chapiter.

As God afore had Moyses calld
his people for to guide:
So Iosue to supply his room,
the Lord set him on side.
For to be strong the Lord him bad,
and manly for to fight:
And from the lawes of God the Lord,
to turn to left nor right.

The ii. chapiter.

Before were serchers sent to spie,
to Ierico they yede:
A harlots house they lodged in,
by whom then they were hid.
Shee made them promise her to saue
when spoild should be the land:
And they agréed to knowe her house,
by purple cord or band.

The iii. chapiter.

Cars to Iosua did belong,
the people for to guide:
Remoue he did from Settim ground,
and came to Iordane side:
Then was the Lord disposde to shew,
the honour of his name.

He caused Iordain waters yælo,
and part a sunder twain.

The iiij. Chapiter.

DEcrée did God that his good worke
should not be out of minde:
And cause eche tribe to rear a stone,
as monumentz behinde.
And if their children art the cause,
why these twelue stones stod there:
Then should they tel what God had don
to make his name appære.

The v. chapiter.

THe one of all the Cananites,
were fraid when they hard tel
How Iordane brok did part in two,
whiles ouer went Israel.
Then God commaunded Iosue,
to circumcise them all:
And all the males w̄ sharp stone knifues,
were cut bothe great and small.

The vj. chapiter.

FEarful then were the Cananites,
of Israels power and might:
At seauen dayes end as God had said,
the walles did fall down quite.

Con-

Consumde was all with sword and fire,
saue vessels few reserude:
And Rahab saued with all her kin,
whiche wel she had deserude.

The vii. chapiter.

GOd then was angry with his flock,
at Ai tok they the foile:
Because that Acan Carmies sonne,
had borne away some spoile.
A garment gay with siluer muche,
a tung of golde therto:
Because it was forbid of God,
he had death with stones enow.

The viii. chapiter.

HAue you no fear said God but go
and fight against Ai:
Thou shalt it take and haue some spoile,
and all the rest destroy.
So Iosue went as God him bad,
and fought, but fled a while:
The rest did set the town on fire,
so them they did begile:

The ix. chapiter.

IMmediatly the Cananites,
with all the heathen kinges:

They

They came to fight as ſon as they,
of Ioſua had tidings.
The Gabanites diſſembling part,
with Iſrael they did play:
Becauſe the heads had ſwo,ne to them,
they were not made away.

The x. chapiter.

KIngs that were in number fiue
with Iſrael they did fight:
At Gabaon ſiege with all their hoſtes
there were they put to flight.
The Sun ſtod ſtil a whole day length
and haile did beat them down:
Fiue kings were ſlain and hanged vp,
ſo wan they town by town.

The xi. chapiter.

IAbe hap had all the other kings,
and ſudainly were ſlain:
And Hezor burnt and none but it
that ſtod aboue the plain.
Not one word then was left vndon,
as Moyſes had him wild:
But Ioſua did fulfil it all,
were he in town or field.

The xii. chapiter.

Many

MAny battails Israel fought,
ere Iordane they did passe:
To two whole tribes and halfe a one,
their land appointed was.
The kings are tolde and numbred all,
that Iosua did subdue.
Thirtie and one in number iust,
whom they bothe tok and slue.

The xiii. chapiter.

NOte out the land as Iosua wild,
by lots it to deuide:
He being agde so god him bad,
to set and point eche tribe.
Ruben and Gad, and halfe the tribe,
of Manasses by name:
Were pointed plats for to posses,
by Moyses set in frame.

The xiiij. chapiter.

OF Iosua Caleb did require,
the Cittie Hebron wald:
Whiche was possest by Enakes kinde
a Giant was he calld.
Foure score yeres and fiue he was,
when he requirde his ground:
And yet he said he was as strong,
as when the land he found.

The

The xv. chapiter.

POynted out was Iuda his lot,
the Cities tolde ful straighte:
The villages not named out,
but townes fiue scoze and eight.
Foz killing of a Giant great,
a man did mary a wife:
The Iebusites among the folke,
did stil lead on their life.

The xvj. chapiter.

QVickly Ephraim so had his lot
in length and bzedth assignde:
Euen as a tribe he had his part,
accozding to his minde.
And tribute paid the Cananites,
and with them did they dwel:
Although the Lozd had said afoze,
that they should them expel.

The xvii. chapiter.

RIght as afoze that Ephraim,
had out his part of land:
Euen so Manasses had his lot,
where he and his should stand.
And certain women had likewise,
as they did it require:

Iosephs

And Iosephs house would haue more land
but had not their desire

The xviii. chapiter.

SEuen tribes agreed to send their spies
as Iosue had them wild:
Of eche tribe three went forth to see,
the Cities and the feeld.
And in a book in seuen parts writ
to Iosua brought they word:
And he apointed them their plats,
by lots afore the Lord.

The xix. chapiter.

TO Zabulon and Izachar,
and Aser being tenth:
To Nepthali and Dan the last,
was pointed bredthe and length.
So Iosua with Eleaser,
and all the Lords and heds:
Did make an end of casting lots,
and pointing out their stedes.

The xx. chapiter.

WHen they had don and cast their lots
then God to Iosue said:
For him that killes a man vnwares,
point Cities for their aid.

And

And they therin to dwel and liue,
til the hie préest dooth die:
The swoord of blood not him to touche,
if thyther he doo flée.

The xxj. chapiter.

And then the heads of the Leuites,
their porcion did require:
And so they had their whole request
euen as they did desire.
Fortie and eyght in Citties iust,
their whole tale came therto
As God them gaue the land and rest,
as he them plight to doo.

The xxii. chapiter.

BOthe of the tribes and eke the halfe
yode back as they were sent:
Ruben, Gad with Manasses,
to their possession went.
An aulter made, and Israel flockt
against them for to fight:
When they heard tel why it was built,
they said the déed was right.

The xxiii. chapiter.

CAst in age was Iosua tho,
and Israel he did call:

And shewed thē what the Lord had don,
and tolde it to them all.
Muche more he said that God would do
if in his wil they bide:
If not he tolde them plain afore,
that they should be destroyd.

The xxiiii. chapiter.

DEclare on forthe he did at large
what God had for them wrought
And bad them serue the Lord alone
whiche thither had them brought.
So speke they did with often voice,
the only Lord to fear:
And Iosua dide and Iosephs bones,
were earth and buried there.

¶ Iosua now is ended quite,
the book hath run his race:
The book of Iudges now beginnes,
in like to take his place.

Sophiam:

The first Chapiter:

AHead to haue they did desire,
in Iosuas roum to be:
And Iuda to them pointed was,
who fought ful mankully.
Ieruſalem they tok and wan,
great Giants did they ſlay:
The Gentiles with them ſtil did dwel
but tribute did they pay.

The ii. chapiter.

BEcauſe they did not kil them all
an Angel did them chide:
And Iosua dead they buried him,
down by his fathers ſide.
When that ſtock all was dead & gone,
ful wicked were the next:
And ſerued Gods that were for hod,
whoſe names are in the text.

The iii. chapiter.

CErtain nations then are named,
that with them then did dwel:
But one them kild and bet them down
named Othoniel:

Yet

Yet after that they were oppreſt,
but Ahud them did ſaue:
For in a parlour with the King,
his deaths wound he him gaue.

The iiii. chapiter.

DEpart did yet the flock and went,
and ſerued Idols vain:
Of Iabin King of Canaan,
yeres twentie were they ſlain.
And Debora then did them iudge,
whom Barack ſhée did call:
They fought and wan, but Siſara
In Iaels hands did fall.

The v. chapiter.

EVen as the battaile ended was
and Iſrael had the beſt:
They ſang a ſong of melody,
wherin the Lord was bleſt.
But curſt were ſome that cam not forth
to help them for to fight:
And bleſt was ſhée that with a naile
ſlue Siſara outright.

The vi. chapiter.

FAre foule did then the Madianites,
with Iſrael for their ſin:

An Angel stird vp Gedeon,
their frædome for to win.
The Idol Ball he did destroy,
and burst his aulter down:
His Father did his cause defend,
against the Cittie or town.

The vii. Chapiter.

GEdeon forth to battail went,
the Madianites to kil:
To mickle was his hoste (said God),
for him to haue his wil.
So many as feard were sent home back
and those that stoupt to drink:
Thrée hundred slue the Madianites,
and made their kinges to shrink.

The viii. chapiter.

HAlfe angry were the Ephraites,
but Gedeon did them stil:
Phanuel men and Sucoth bothe,
did Gedeon take and kil.
Two kings he slue and then they would,
haue him and his their heds:
He it denide, but gaue them cause,
to dw ful wicked dedes.

The ix. Chapiter.

Ieroboas

IEroboas had thrée score sonnes,
and ten in number true:
Abimeleck he kild them all,
saue Ioathan the Iew.
Who them rebukte, they did him chuse,
and Gaal rose in vain:
So Sichem burnt and Thebez stroyd
Abimeleck there was slain.

The x. chapiter.

KNowe wel ye may what guide they (had,
as Gods that were forbod:
They were opprest and did repent,
and called vnto God.
Who bad them call vnto their Gods
in trouble them to saue:
They did suppresse their Idols quite,
to God their mindes they gaue.

The xi. chapiter.

LOok out did then the Galadites,
a captain and a guide:
Who willed Ammon not to fight
but he his tale deuide.
Then Iephthath vowd a foolishe vow
the victory to obtain:
He had the féeld and home returnd,
then was his daughter slain.

The xii. chapiter.

WArmour so did the Ephraites,
at Iepthah had they spight
Fortie thousand of them he slue,
and put the rest to flight.
A word betrayd them many times,
when Iordane they would take:
Thée Iudges there, are then erpresse,
and when their liues did slake.

The xiii. chapiter.

NO longer did they fear the Lord,
then Iudges good did liue:
The vpper hand against them all
the Lord their foes did giue.
A man that was hight Manoah,
had Samson to him plight:
His wife him bare as God had said,
with him dwelt God his spite.

The xiiij. chapiter.

OF Samsons mariage ye may hear
he would néds haue his wil:
As he went down his spouse to wo,
a Lion did he kil.
A ridle art and thirtie meil,
he slue to pay the best:

His

His calfe had tilde the thirties land,
and went to his fellowes nest.

The xv. chapiter.

PAstime to make then Samson went
to banket with his wife:
Shée went not in so sprang a cause,
of hatred and great strife.
With Fores fiery he brent their corn,
Philistians did he slay:
The law bone of an Asse he took,
and thousands kild one day.

The xvi. chapiter.

MArael they pickt to Samson still,
and him they watche to slay:
But he that night burst vp their gates,
and caried them away.
He kept a whore who béeing féed,
his strength of him shée wan:
Whē he was blinde they causd him play
but he destroyd them than.

The xvii. chapiter.

RCherst is then of mony lost,
a woman did it misse:
Micha her sonne did it confesse
and said lo héer it is.

Vowed she had and would it kéep,
an Image did she make:
The Leuite came and lodged there,
whom Micha his préest did make.

The xviii. chapiter.

Spies were sent to serche the land,
the tribe of Dan it wrought:
At Michas house they lodgd all night
where councel good they sought.
Return they did with ioyful newes,
and forth they went to fight:
The préest and Image they did take,
and wan the land out right.

The xix. chapiter.

TO marry against the law of God
sée what doth them betide:
A Leuites wife did play the whore,
and slipped from her guide.
He fetcht her home and as he went,
at Gabaah was she slain:
Then sent he her in péeces twelue
the déed for to complain.

The xx. chapiter.

Up then rose Israel for to fight,
against the Beniamites:

For whoredome fact, yet Israel was
put vnto two great fights.
Then did they pray and God thē plight,
to haue the higher hand:
The Beniamites were killd on morn
twentie and fiue thousand.

The xxj. chapiter.

AND thē they sware that none of them,
the Beniamites should wed:
The men that went not vp to fight
they vowed them but dead.
They tok their daughters and thē gaue
the Beniamites to make:
Yet not suffisde the dauncing dames
to wiues they did them take.

¶ The book of Iudges is expirde,
an end therof is made:
The story of Ruthe ye shall haue next,
so following scriptures trade.

The first Chapiter.

A Dearth then fel in Iudaes land
Emeleck with his wife:
And his two sonnes to Moab went,
there for to lead their life.
The father died and his two sonnes,
in mariage dide also:
The mother then did home return,
and Ruthe with her did go.

The ii. chapiter.

BEseech did Ruthe her mother in law,
That shée some corne might lease:
And forth shée went to Booz his field
whose sight shée did wel please.
He bothe inquierd and with her talkte
and her intreated wel:
Shée tolde her mother at the night,
the story euery dele.

The iii. chapiter.

CAused shée was by Nœmise words,
to slæp at Booz his fæt:
Who when he wakte and felt her there
the truthe on her did wæt.
Shée tolde him all and who shée was
then bad he her lie stil:

And on the morne he gaue her corne
and tolde her all his wil.

The iiij. chapiter.

DOwn sat Booz then and in the gate
his kinsman did he call:
He shewd to him afore the heads,
what land to him did fall.
He said he would not purchace it,
so Booz the land did buy:
And maried Ruthe who had a sonne,
when he with her did lie.

¶Ruthe dooth end at Chapters foure,
shewing whom she did wed:
A Gentile she was, yet she bare,
the Graunsire to Dauid.
The first of Kings ye shall haue now,
whom Samuel some doo call:
The stories shall declare you how,
that Kings to them did fall.

The

¶ The first book of Samuel other wise called the first of the Kinges.

The first Chapiter.

A Man two wiues had wedded tho,
the one no childzen had:
She had suche wo she prayd to God,
who sent to her a lad.
Elkanah was her husbands name,
and Hannah was shée hight:
And Samuel did shée call her sonne
whom shée to God had plight.

The ii. chapiter.

BEgin did Hannah foz to sing,
and sang a godly song:
The sonnes of Ely were unthzift,
and did the people wzong.
Ely them did rebukte but small,
foz whiche God did him chide:
He sent a man to tel him plain
his house should be destroyd.

The iii. chapiter.

COnsumde was Elies sight away,
and as he lay and slept:

Samuel thrise the Lord did call,
who vnto Ely stept.
I call thée not it is the Lord,
do thou to him obay:
And so hée did, and Ely knew,
on him what God did say.

The iiii. chapiter.

DOughtely fought the Israelites
yet were they put to flight:
The Philistian hoste twise bet thē down
and took their Ark by might.
The sonnes of Ely they were kild,
whiche when their father hard:
He fel out of his seat for wo,
and burst his neck backward.

The v. chapiter.

EArly arose the Asdodits,
their Dagon for to sée:
The Ark of God twise thrue him down,
and bated his degrée.
Stricken they were with Emerodes
the Ark made them ful wo:
From whence it came they did decrée,
thither to let it go.

The vj. chapiter.

Fully

Fully and whole they did consent,
that home the Ark should wend:
With mise and arses made of golde,
so home they did it send
Two kine new milche did cary it
the right way home they went
The Bethsanites they it receiude,
for whiche they were all shent.

The vii.chapiter.

GOD willed Israel that they should,
their Idols quite destroy:
By Samuels mouth and they confest
their sinnes to him on hie.
They willed Samuel for to pray,
the enemies they did fear:
They were destroyd & fought no more
the space of many a yeer.

The viii.chapiter.

BY Dis Samuels sonnes did wickedly
the people did it ming:
And not content of Samuel,
they did desire a king.
He them denide and art the Lord
who did to them consent:
And bad him tel what he would do,
when he one to them sent.

The

The ix. chapiter.

IT came to passe that Saule Cis sonne,
his Asses went to finde:
The Sear sonde he did inquire,
who tolde him all his minde.
Thy Asses they are found, and thou
the Israelites must guide:
He kissed him and on the morn,
he tok him sole on side.

The x. chapiter.

KIlle did Samuel and anoint,
then Saul to be their King:
And told him things which came to passe
as he afore did ming.
So Prophecy he did and tolde,
his vnckle halfe his hap:
The lot did fall to Saule as King,
And vnthrift grudgd therat.

The xi. chapiter.

LAy siege to Iabes Nahas did,
whiche was an Ammonite:
They did submit he sent them word,
their eyes to thrust out quite.
Then seuen dayes respite they did take
then ayd lesse they would yéld.

So

So Saule did win the peoples hart,
in winning of the feeld.

The xii. chapiter.

MArk my wordes said Samuel then,
your willes I haue obayed:
If I did wrong or taken bribe,
it shall again be paide.
How God had don in time afore,
and would do he them tolde:
With thunder and raine he feard all,
and sharply them controlde.

The xiii. Chapiter.

NOw Saule being king, he got him men
against his foes to fight:
And when the hoste drue nér to Saule,
he did that was not right.
He offended God in doing the thing
that Samuel should haue don,
A Smith to make them toles to fight,
in Israel had they none.

The xiiii. chapiter.

DIuer with one then Ionathas went,
his signe was true they fled
When Saule it knew with all his men,
he folowd vpon the dead.

If any did eat ere night were come
then die he should saith Saule:
Ionathas eat and should haue dide,
the hoste denide it all.

The xv. chapiter.

POinted was Saule of Gods owne,
the Amalakites to kil: (mouth
He disobayd the almightie Lord,
and folowd his foolishe wil.
Then Samuel shewd him how that God,
was sory he made him king:
Obedience more he loks to haue,
then any burnt offering.

¶Halfe Samuels first book ye haue had,
some say the first of Kings:
VVherin is shewd the meruaylous woorks,
of God in his dooings.
Of Dauids calling to be King,
Samuel did him noint:
Itshalbe shewd you afterward,
the Chapters shall it point.

The xvi. Chapiter.

APoint did God thatSamuel should
chuse Dauid to be King:
For fear of Saule he went in close,
and faind an offering.

So

So Dauid being chosen king,
an euil spyte came on Saule:
When Dauid came and plaid on harp,
the spyte went out of Saule.

The xvij. chapiter.

BOldly bragged Goliah then
on his great might and strength:
None durst go out to cope with him,
til Dauid came at length,
Proffer he did to fight with him,
yet harnes had he none.
A sling he had and out he went,
and kild him with a stone.

The xviii. chapiter.

COme out did women and did sing
in ioy of enemies fall:
They sang, ten thousand Dauid slue,
a thousand slain of Saule.
Then Saule deuised Dauids death,
yet scapte he with his life:
To haue his death, Michol he gaue,
to be his spoused wife.

The xix. chapiter.

DEuise did Saul stil Dauids death,
for all the othe he sware:

And

And when he plaid to void the spite
he threw at him a spear:
Then in his house he had been slain,
but Michol caus'd him flée:
And they him sought, Saule and his men
began to prophecy.

The xx. chapiter.

EFtsones Dauid and Ionathas,
compact their faiths in one:
If Saule him miss and were displeas'd
he should knowe how to gon.
Then Saule fel out with Ionathas,
that void was Dauids place:
Then by a signe he gaue him word,
to flée in any cace.

The xxi. chapiter.

FLée from Saule then Dauid did,
to Ahimelech he came:
The sewbread suttely he obtaind,
but by was Sauls herdman.
The Philistians sword he got also,
to Achis king he went:
He was afraid he faind him mad,
the king was not content.

The xxii. chapiter.

GOd forth doth Dauid on his way,
th' oppreſſ to him did come:
He left his kinred with a King,
and went away with ſome.
Doeg tolde of Abimelech,
for whom Saule ſent and ſlue:
And all the houſe and Town alſo,
ſaue one that fled the crue.

The xxiii. Chapiter.

HEly did Dauid a Cittie beſiege
Reylah it was calld:
And Saule wel hopte to kil him there
it was a Cittie walld.
In a thicket he was betraid,
Saule thought him to haue ſpoild:
The ſtreight was great Dauid was in
but Saule then home recoild.

The xxiiij. chapiter.

IN daunger great was Saule the king
in caue to it did hap:
If Dauid would he had bẽ ſlain,
he cut but his cote lap.
Then Dauid cride to Saule and ſaid,
ſee what I might haue don:
So Saule ſware Dauid to be good,
to him in his kingdome.

The

The xxv.chapiter.

Knowe ye may of Samuels death,
and Nabal his shéep shearing:
Who angred Dauid very muche,
his churlishe part once hearing.
If Abigail had him not met,
they had then lost their life:
Immedtatly the fol did die,
and Dauid had his wife.

The xxvi.chapiter.

Lying a slæp in Abners tent,
Saule lost his spear and cruse:
Whiche Dauid had and cride aloud,
and tolde it them as newes.
When Saule had heard all Dauids minde,
his fault he did confesse:
And knowledge Dauids reign as king,
and last he did him blesse.

The xxvii.chapiter.

Muche a do had Dauid with Saule,
therfore he fled the land:
And went to Achis king of Geth,
in the Philistian land.
He slue of them in routing wise,
and left not one a liue:

And tolde the king another tale,
who did his wordes beleeue.

The xxviii. chapiter.

NOw battaile begins betweẽ them
and Saule to God did speak: (both
He had no word of God again,
when he his minde did breake.
A woman him raisd as he beleeued,
Samuel that then was dead:
Who tolde him plain he should be slain,
and Dauid set in his stede.

The xxix. chapiter.

OUt went the heathen by their ranks,
the Lords did Dauid spie:
They art of Achis what he was,
who him ertolde on hie.
But they were fumde and said plainly
he would do them some lack:
And Achis tolde to Dauid all,
who early sent him back.

The xxx. chapiter.

PErished was the town with fire,
where Dauids wiues did dwel:
And men and women led away,
then Dauid art councel,

Followe he did and them destroid
and home returnd again:
The spoiles was delt and presentz sent
the riches of the slain.

The xxxi. chapiter.

Quickly fled the Israelites,
and gaue their foes the féeld:
Saules sonnes were slain at the same time
and Saule him self there kild.
His harnes and his body bothe
they hung them vp on hie:
His body and his sonnes were burnt
their bones layd at a trée.

¶ This book the first is doon and past
at Saules death it dooth end:
The second next while it dooth last,
ye shall haue we intend.

The second book of Samuel otherwise the second of the Kings.

The first Chapiter.

A Yung man caried Dauid word,
that Saule in fæld was slain:
For making of a lie to him,
death had hée for his pain.
Then Dauid wept and mourned sore
for Saule and Ionathas death:
And sang a song all ful of wo,
that they had lost their breath.

The ii. chapiter.

BEgin did Dauid then to reign,
in Hebron kingd he first:
And Isboseth by Abners meanes,
anoint him Israel durst.
Then twelue & twelue so plaid in sporte,
that one eche other slue:
Twén bothe the houses for that part,
the battail ganed blue.

The iii. chapiter.

COmpany with a Concubine,
made Abner to rebel:

From

From Isboseth he yælded vp,
to Dauid Israel.
When he was gone in peace away
by Ioab he returnd:
Who did him kil ful gilefully,
for whom the king sore mournd.

The iiii. chapiter.

Dampt was Israel with their king,
when Abners death they heard:
Two of the heads slue Isboseth,
and had a right reward.
To Dauid they did bring his head
and hoped to haue thank:
As he that brought Saules death to him,
so had they for their prank.

The v. chapiter.

The tides were made now all in one
Iuda and Israel:
And nointed Dauid once again,
who ruled them ful wel.
Hierusalem of Iebusites,
did Dauid win and take:
And battails twain he wan by might,
and made his foes to quake.

The vi. chapiter.

From Abinadab thark was fetchyt,
and Ozah God did strike:
Therfore with Obed it was left,
whiche made him wel to like.
When Dauid knew he fetcht it home
afore it he did daunce:
Michol mockt him and for her fe
no childzen was her chaunce.

The vii. chapiter.

God vnto Dauid did deny,
a house for him to build:
Ihzowded not in Ceder trees,
but dwelt alwaies in feld.
Thy sonne a house shall rear for me,
and reign for euermore:
Then Dauid wholy praiso the Lord
and thanked him therfore.

The viii. chapiter.

How Dauid dide his enemies,
and linde their liues and death:
The Asirians he did subdue,
and thousands lost their breath.
A forren king to him did yeld,
and sent him gift? ful great:
He gaue them all to God and doth,
his rulers names repeat.

The

The ix chapiter.

IN memory came to Dauids minde,
his vow to Ionathas made:
Ask he did if any were left,
that promise might be paid.
Miphiboseth was found and brought
to whom the king gaue land:
And set him at his bord alway
all this he did commaund.

The x. chapiter.

KNow ye may of an heathen king,
towards Dauid euil behaued:
Iust by their tailes he cut their coats
and halfe their beards he shaued.
With Dauids men this part he playd,
who did his deeds requite:
He did him foile with all his power
and put his ayd to flight.

The xi. chapiter.

LUst caused Dauid for to sin,
with Bethsade in deed:
Shee was with childe and then he sent,
for Vrias with speed.
And when he would not lie with her,
he sent him back again:

And suche wœrd sent that he was set,
in place where he was slain.

The xii.chapiter.

MAruaylous angry was the Lord,
with Dauid for this part:
When he it wist he did repent,
the dœd with all his hart.
God him forgaue but yet the childe,
did die for this il thing:
Then nert shée bare him Salomon,
who afterward was King.

The xiii.chapiter

NOw Thamar was a fair yung maid,
and Ammon did her lust:
He faind him sick and had his wil
and from him did her thrust.
Then Absalon her brother dœr,
did stil her from her cry:
And two yœr after causd him kild
and afterward did flée.

The xiiii.chapiter.

OVer passid was Dauids fume,
and Ioab wrought a feat.
By a woman for Absalon,
that home he might him get.

The

The king did graunt and home he came,
but would not yet him sée:
Procured, Ioab spake for him,
then kist the king and he.

The xv. chapiter.

PIck so away the peoples hart?
from Dauid did his sonne:
Rebel he did against the king,
this same was Absalon.
The King did flée for fear of him,
bare footed and did wéep:
Yet had he spies that wrought for him
whose councel they did kéep.

The xvi. chapiter.

QUietly passed he the hil,
and Ziva brought him gift?
Whom Semei curst and he preferd,
God in his secreat drift?.
Then Husai the rebel sarud,
but he was Dauids spie:
And Absalon in open sight,
with Dauids wiues did lie.

The xvii. chapiter.

REfused was Ahithophel,
his councel took no place:

But

But Husay his wordes were liked wel,
and Dauid knew the cace.
Then Dauid fled but Ahithophel,
him self did hang for wo:
And diuers men brought Dauid food
their hunger moued them so.

The xviii.chapiter.

SO number Dauid did his men
and set them out in ray:
And charge gaue Dauid for his sonne,
his life in him to stay.
But contrary the fæld once won
Ioab did thrust him thorowe:
When Dauid wist, he tok on so,
that ioy was turnd to sorowe.

The xix.chapiter.

TO stay his sorow, Ioab went,
and brought the king in sight:
Then did Israel ioy it muche,
and willed him his right.
Whole Iuda came as they were wild
their king home for to bring:
And Israel was not wel content,
for doing of that thing.

The xx.chapiter.

Up then rose a rebel again,
and Seba was his name:
He moued Israel to rebel,
to get him self a fame.
Besiegd he was in Abel town,
they had bin all as dead:
But that a woman found the meanes,
that cast out was his head.

The xxi.chapiter.

A plague then came of thrée déer yéres,
Saules kindred was the cause:
When his seauen sonnes were hanged
the death began to pause. (up
Of mightie men the chapter speakes
Philistians that were slain:
Their speares as big as weauers
yet serued they as vain. (beames,

The xxii.chapiter.

Begin did Dauid then to sing,
and sang a song of praise:
Extolling God for his great help
shewed to him alwaies.
He hath me kept and bén my shéld
and made my foes to fall:
Therfore thou liue and blest be thou
among the heathen all.

The

The xxiii. chapiter.

Christe by Dauid héer is tolde,
his kingdome and his might:
And valiant men are then exprest,
the whiche for him did fight.
Eight hundreth men are slain of one
another withstood a féeld:
Thrée fetched water through an hoste,
the fourth made Lions yéeld.

The xxiiii. chapiter.

DAuid did then his peopletel,
and numbered then soon
And when he wist he did repent,
the déed that he had doon.
Plagde he should be and did require,
Pestilence to reign:
Thréescore and ten thousands of men,
afore it seast were slain.

¶ The second book of Kings is doon,
or Samuel as you wil:
The third shall come by God his grace,
and so foorth wil we stil.
Twentie and foure it hathe conteind,
and twentie and two the next:
In all these chapters ye shall sinde,
the order of the text.

The

¶ The third book of the Kings after the Latines, after the Hebrues the first of the Kings.

The first Chapiter.

AS Dauid wared olde he had
a maid to kép him warm:
Adoniah did king him self,
he fearing then no harm.
By Nathans meanes was Salomon set,
and crownd in Dauids seat.
The noise once heard they fled for fear,
the head did him entreat.

The ii. chapiter.

BEcause that Dauid saw by age
that death approched nér:
His sonne he charged God to loue,
and him alone to fear.
As touching Ioab and Semei,
of them he tolde his wil:
Adoniah, Abiathar,
these foure came vnto il.

The iii. chapiter.

¶ Communication had the Lord,
with Salomon the King:

Aske

Aske what thou wilt, said God to him,
for wisdome did he ming.
The Lord it likte and gaue it him
and straight it was espied:
Two wemen straue about one childe,
and he the trothe out tried.

The iiii. chapiter.

DEclard is then his rulers names
and caters for his bord:
The number of his bread and beef,
that dayly he did ford.
Three thousand prouerbs he did write,
a thousand songs and fiue:
Of beastes and foules, & wormes & fish
he wrote of them beliue.

The v. chapiter.

EVen at that time the king of Tire,
whiche Hiram hight by name:
He sent to Salomon when he heard,
of his great might and fame.
And then they two did ioyne in league,
the king of him had wood:
And Hiram did receiue again,
corne for his dayly fod.

The vi. chapiter.

Fully

Fully prepard the king began,
Ierusalem to build:
Ful costly work he made of it,
and richely he it field.
Two Cherubs did he make ful gay,
and coured them with golde:
Galaries did he rear also,
and all things as he would.

The vij. chapiter.

GOd forth did Salomon to build,
him self a godly place:
And made two pillers wunderful
and cast they were of brasse.
A Sea also, and Lauers great,
with mickle things yet more:
Of golde and siluer vessels gay,
he made therof good store.

The viii. chapiter.

House did Salomon then the Ark,
and set it in his place:
And prayed to God ful meruailously
for many a sundry case.
He him besought for diuers things,
I would you red them all:
And offered great offerings,
as there perceiue ye shall.

The ix. Chapiter.

IN talke was God with Salomon,
and these words he him tolde
If he and his would kæp his law,
he in his house he would.
To Hiram gaue he Cities great,
the heathen tribute paid:
And thrise a yær burnt sacrifice,
afore the Lord was laid.

The x. chapiter.

KNowledge then had a forren Quæn
of Salomons great fame:
And when shæ had him prou'd and sæn,
shæ did confirm the same.
Golde was plentie in that time,
and also precious stones:
And Siluer was so plentie tho,
as in the stræt are stones.

The xi. chapiter.

LOue did Salomon concubines
whiche caused him to sin:
He serued Gods beside the Lord,
therfore said God to him:
I warned thæ but all in vain,
thy kingdome shalbe rent,

He stirred him vp diuers foes,
ere to his graue he went.

The xii chapiter.

MAny men then did flock in one,
Rehoboam to noint:
He answered them so churlishely,
they waid him not a point.
Ieroboam then did they chuse,
and him they made their king:
He made them calues and hil aulters,
and burnt thereon offring.

The xiii. chapiter.

NOthing abasht a Prophet tolde,
the ruine of the aulter:
The king his hand was dryed vp,
and God did heal it after.
The Prophet then he did not kéep
but brake the Lord his wil:
As hè returnd for his reward,
a Lion did him kil.

The xiiii. chapiter.

OLde was Ahiah when he tolde,
the Quéen the kingdoms fall:
And of her Lord and sonne also,
and truthe he tolde her all.

Ieroboam, Rehoboam,
of Iuda and Israel kings:
They died bothe then and their sonnes,
began in their dwynges.

The xv. chapiter.

FAlse was Abiam to be king,
a wicked man in dæd:
His sonne Asa destroyd the stues,
when he did him succæd.
In Israel Naboth ruled it
and Baasa him did kil:
Ieroboams sæd he roted out,
and rulde the realm at wil.

The xvi. Chapiter.

DEnehed was Baasa and his house,
his stock of Zamri slain:
Amry was crownd, and Zamri burnt,
him selfe besieged in pain.
Amri of Thebni had his wil
he ruled but not wel:
Ahab his sonne, was worse then he.
who wedded Iezabel.

The xvii. chapiter.

HAuens fed Eliah in the drought,
until the riuer was dry:

The

The drought continued thrée yéer space,
as he did prophecy.
A Widow, him did lodge a while
he did increase her food:
He raisd her sonne when he was dead
so turn he did her mood.

The xviii. chapiter.

SEarching for grasse Eliah met,
with him that prophets hide
By him the King met Eliah,
so eche the other chide.
The préest of Ball for all their noise
no fier could obtain:
But Eliah did and causd them kild,
and straight began the raine.

The xix. chapiter.

THen Iezabel him vowd to kil,
from whom he fled for fear:
Sofortie dayes with little food
he went as doth appéer.
At Oreb hil with God he spake,
two Kings he wild him noint:
Elizeus then in his roum,
a Prophet he did point.

The xx. chapiter.

WArre fore did then king Bennadab,
against Samaria twise:
On hil or plain he was destroyd,
it was the Lords deuice.
But when that Israel peace did make
with that vngracious king:
The king had word to be destroid,
and his realm for that thing.

The xxi. chapiter.

AHab then sought a vineyard,
of Naboth but in vain:
The wicked Quæn hight Iezabel,
that caused him to be slain.
Possession when he went to take,
his death was tolde him iust:
The dogs should lick vp bothe their blod
to teache them haue suche lust.

The xxii. chapiter.

WOldely so had the Prophets false,
Rameth besiegd to be:
But Micha did from them discent,
therfore to sayle went he.
As he had said Hahab was slain,
But Iudahs king was saued:
In Crownacles their acts are tolde,
how they them selues behaued.

The

¶ The third of Kings after this text,
in order ye haue had:
And now the fourth with meeter like,
to you it shalbe clad.

.iiii. of Kings.

The first Chapiter.

AHab his sonne, Ohoziah
out of a windowe fel:
If he should scape to Belsebub,
he sent, he should him tel.
Eliah sent them back straight way,
to tel him he should die:
Two fifties burnt the third him brought
but he nought did denie.

The ii. chapiter.

BEfore Eliah was taken vp,
he parted Iordane brok:
Elizeus had double spirite,
and vp his mantel tok.
The brok with it he did deuide,
and made the waters swet:
The boyes with beares they were
for mocking it was set. (deuored

The iii. chapiter.

Custome to pay a King denide,
out of his Lambes and shæp:
To Iehoram, who with two Kings,
against him went to fight.
The Prophet water helpt them to,
and made their iourney good:
The Edomites were far deceiued,
the water lokt like blod.

The iiii. chapiter.

Detted then was a widdowe sore,
her oyl was muche increast:
A woman childe, fel sick and died,
the prophet her pain releast.
Colloquintida in potage was put,
he made them swæt with meale.
And multiplyed the loues at ful,
and left an ouerdeal.

The v. chapiter.

Cruelly plagued was Naaman,
with leprosy in dæd:
By councel heto Iury went,
for help as he had næd.
Although the King did fear him muche
the Prophet him did heal:

The

The Prophets man for taking fee
the sore had euery deal.

The vj. chapiter.

FAll lightly swam the Iron aboue,
Elizeus made it so:
The Sirian king sent him to catche,
but wrongly they did go.
Samaria then was so besiegd,
that eat they did a childe:
The King, the Prophet ment to kil,
but yet he was begilde.

The vii. Chapiter.

GOod cheap of things the prophet
the nert day for to haue: (tolde,
A certain Lord denied the same,
for which his life he gaue.
The Sirians fled with noyes they heard,
God made them so afraid:
The cheap was had and he did die,
of whom afore was said.

The viii. chapiter.

HOw vij. yéres dearth should come &
a woman had it tolde: (fall
And Benhadab dead then Hazael,
to King he durst be bolde.

Iehosaphat

Iehoſaphat, Ichorams ſonne,
of Iuda he was king:
Ohoziah did him ſucſéd,
bothe theſe were euil raigning.

The ix. chapiter.

IEhu is then annointed king,
on Iſrael to reign:
The kings of Iuda and Iſrael,
by him they were bothe ſlain.
Then Iezabel in beſt aray,
out of windowe was throwne:
The Dogs her eat then was Gods word
ful iuſtly on her knowne.

The x. chapiter.

KIll did Iehue, Ahab his ſonnes,
whiche were three ſcore and ten:
And all his ſtock and frutes alſo,
were killed quite vp then.
And all Balis prieſtes into Balis houſe,
by ſleight he did them get:
They were all kild and Ball deſtroyd
this was his holy feat.

The xj. chapiter.

LIke wiſe the ſonnes of Ohoziah,
Athalia made them ſlain:

But

But one was kept that cut her thoat
ouer Iuda to reign.
Then Iehoas by the bishops mean,
was set in fathers seat:
His grandame thæ was killed then,
suche measure did he meat.

The xii. Chapiter.

WIche prouision then was made
the temple to repair:
For cost and charges they not stuck
so it were mended fair.
And Hazael his hoste was stayed,
for comming to giue fæld:
Iehoas men with treason great,
their king they tok and kild.

The xiii. chapiter.

NOw the next king of Israel,
whiche was Iehu his sonne:
The Sirian king did so him vexe,
that he was ouercome.
At Elizeus the King had hope,
while he was yet aliue:
He being dead, the dead bi-n touchi
and straight he did reuiue.

The xiiii. chapiter.

Of diuers kings this chapter telles,
that wickedly did reign:
The king whose father two did kil,
he caused them to be slain.
Their names, their yéres, & noble déds
the Crownacles dó tel:
That Iuda ruled and bare the stroke
also of Israel.

The xv. chapiter.

Paid was then a certain king,
with Lepzosie foz sin:
And then to kil their kings apace
the traytours did begin.
Nine kings small while in Israel raignd
so spirde they to the crown:
But as they reignd with blody hands
with blod so went they down.

The xvi. chapiter.

Waiteclene against the law of God,
king Ahaz burnt his sonne:
The king of Israel battail great,
against him then begun.
Foz ayd he sent to Assiria,
and it he did obtain:
An aulter straunge he caused to make,
Vriah took the pain.

The

The xvij. chapiter.

RHearfi is the captiuitie,
that Israel came vnto:
The Assirian king them led away
to teache them euil to do.
O read the chapter I you pray,
and mark what fin doth bring:
It is theffect of muche afore,
giue it therfore reading.

The xviii. chapiter.

SO then the king Hezekiah,
in Iuda ruled wel:
The brasen Serpent he burft down,
his foes found him ful fel.
Then Rabsakeh the Sirian Lord,
the Iewes he did deffe:
In their knowen tung he spake aloud,
againft the Lord on hie.

The xix. chapiter.

TO Esay sent the king to knowe
if God would him defend:
He had good comfort at his hand,
good tidings did he send.
The king did pray his prayer was heard
Senacherib: hoste was flain.

An

An Angel kild them in the night:
so was his bragg in vain.

The xx. chapiter.

VNto the king he being sick:
word came that he should die:
He wept and prayd and fiftéen yer,
he had to liue perdie.
For shewing of his treasures great
to straungers, God him tolde:
To Babilon his seed should go,
with thraldoms many folde.

The xxi. chapiter.

AND then Manasses in his reign:
the Idols did restore:
And wrought suche euil and wickednes,
as none did him before.
Dreadful threats the Prophets tolde
and Amon had his place:
His seruants kild him and were kild
the people quit his cace.

The xxij. chapiter.

BEgin to reign did Iosiah,
when he was eight yer olde:
At eyghtéen yer the book was found,
whiche made his hart ful colde.

To a woman wise he sent to know,
the Lord almightes wil:
She sent him word that he should se
no point of Iudahs ill.

The xxiii. chapiter.

CAll vp whole Iuda did the king,
and read to them the law:
The smoky prests and Idols all,
he burnt them vp like straw.
Their graues, their aulters and their (grones
not one of them he left:
When he was kild his sonne did reign,
to Idols he him left.

The xxiiii. chapiter.

DEpart Iehoakim did and dide,
his sonne did him succéd:
Hierusalem besieged was,
ouercome it was in déd.
To Babilon then were they led,
all of them saue the por:
And Zedechiah rose against,
the Babilonishe power.

The xxv. chapiter.

EGerly then from Babilon,
the king came with an hoste:

A yær and moze the Cittie fought,
but yet at laſt they loſt.
Zedechias ſonnes were kild he ſaw,
the wicked did ſo rout:
The Town and Temple was deſtroid,
and then his eyes thzuſt out.

¶ The laſt and fourth book of the Kings,
the ſecond ſome it call:
Is gone and paſt with matters hard,
in meeter for to fall.
The Crownicles the douts ſhall mend,
God let vs liue therto:
And ſend vs grace to doo the thing,
that we intend to doo.

¶ Finis.

The first book of the Chronicles.

¶ The i. chapiter.

ADam his ligne is hær erpzest,
to Iacob and Esau:
Then haue you tolde what kings
the Edomites by law: (did rule
Eight kings they had before the time,
that Israel had a King:
What Dukes they had ye may haue
if you inquire the thing. (there

The ii. Chapiter.

BEgin the second Chapter doth,
with Iacob and his sonnes:
And then of Iudahs progeny
it next in order comes.
Seauen were the sonnes that Isay had,
whose father was Obed:
And Dauid yungest was of them,
yet was he made their hed.

The iii. chapiter.

COncubines diuers Dauid had,
of sonnes he had nineteen:
In Hebron-fire, Hierusalem
there had he full thirteen.

These by his wiues, to him were born
in whiche was Salomon:
The Kings that ruled after him,
the chapter telleth on.

The iiii. chapiter.

DRawn out is then the ligne and stock
of Iudah and his kin:
In wanting food to feed their sheep
good pasture they did win.
Of Simions sonnes somewhat is said
how valiantly they went:
They being few yet sped they wel,
and had their whole intent.

The v. chapiter.

EVil fauoured lust to fathers wife
lost Ruben his birthright:
And Iosephs stock came in his roum,
a people ful of might.
Yet is his stock here told, and what
a noble fight they fought:
A land they wan, but after fel,
from God, who drawe them out.

The vi. Chapiter.

FOlowing on of Leuies ligne
expressed is at large:

Of whom came Aaron and his sonnes
that had the prælly charge.
Cities they had of other tribes,
for refuge, and besides
For them, and their posterities,
as lots to them were guides.

The vii. Chapiter.

GOing on forth by Israel,
to tel who came of him:
Of Izacar and Beniamin,
Manasses and Ephraim.
Then Ephraims stock by men of Gath,
were slain whiche made him sad:
His frends did comfort him right wel,
and then a sonne he had.

The viii. chapiter.

HEar more is tolde of Beniamin,
his sonnes by right discent
How they begat from childe to childe
and lineally forth went.
Out of which tribe came forth king Saul
and of his sonnes by rowe:
Is tolde and eke of valiant men,
that shot wel in a bowe.

The ix. chapiter.

The first of the

I Srael is now numbred,
in certain tribes by name:
The Leuites and the chéefest préest,
that were of greatest fame.
The ouerséears of the works,
the porters in their charge:
The oyntment makers & vessel kéepers,
are héer tolde out at large.

The x. chapiter.

KIng Saule is slain by Philistins,
and Ionathas his sonne:
His body stript his hed cut of,
after the féeld was wun.
The cause is tolde why he was slain:
by councelling with the Deuil:
And Dauid brought into his raign,
who rooted out muche euil.

The xi. chapiter.

LIke as the Lord had promised
by Samuel his man:
So Dauid now is chosen King,
Hierusalem he wan.
His noble men are tolde by name
and eke their mightie act,
He that wil rea[illegible] the chapter out,
shall hear of worthy fact.

The

The xii. chapiter.

MEn that of might were mervailous,
to Dauid now did flock:
And suche as knew the feate of warres
came out of euery stock.
Out of eche tribe good souldiers,
their captains with their number,
Are hær so tolde and with suche hartes
as might make Dauid wunder.

The xiii. chapiter

NOw Dauid hær with councel take
the Ark first home to bring:
Whiche Saule did nothing care to do
as long as he was king.
And one was slain for touching it
when as the Ark did shake:
So came it short to Sion hil,
it made the king to quake.

The xiiii. chapiter.

OF wourk men and of Ceder trees,
sent to him hær is tolde:
Wherby his kingdome stablished,
to say he durst be bolde.
His sonnes and wiues are then eyther,
the Philistines inuade:

With God he talkte, whose wil obayd,
he slue them in a slade.

The xv. chapiter.

PRepare did he a multitude,
for to fetche home the Ark:
The Leuites bare it on their backs,
plesantly sang eche clark.
With shouting noise and instruments
and Dauid daunst his part:
The daintie damsel Michol then,
despisde him in her hart.

The xvi. chapiter

QUietly now the Ark is set,
the tabernacle vnder:
The prests appointed to giue thanks,
according to their number.
A Psalme he made in praise of God,
to laud his holy name:
In the hundred and the fift Psalme
there shall ye finde the same.

The xvii. chapiter.

REfuse did God that Dauid should
an house vnto him build:
But as he fore so would he stil,
dwel vnder tent in feld.

But that a ſonne of his ſhould make
a houſe he was content:
Then lauded he the Lord therfore,
ſitting within his tent.

The xviii. Chapiter.

Suche battailes then as Dauid fought
this chapter doth declare:
The Philiſtines, the Moabites,
they all ſubdued are.
The Edomites with other kings,
did Dauid ouerthrowe:
And thoſe that were his rulers chéef,
their names héer may ye knowe.

The xix. chapiter.

Then Dauid ſent of right good will,
a new king for to gréet:
The meſſengers were madly ſhaven
their cotes cut ful vnméet.
Suche wrath their maiſter tok therfore
that battail gan to broile:
The Moabites, the Aramites,
they fled and had the ſpoile.

The xx. chapiter.

When Princes vſe in battaile ray
their armies to ſet out:

Then Ioab went and wan a town
and tok a king ful stout.
Whose crown was set on Dauids head,
whiche waid a waightie waight:
Suche Giants then were ouerthrowne
as lackt no strength nor height.

The xxi. chapiter.

According as the Deuil did tempt,
Dauid did tel his flock:
Of thre hard stripes the Pestilence,
he chose to be his stroke.
Thre score and ten thousands of men,
the Angel did deuour:
The plague is ceast, an aulter built,
vpon a threshing floure.

The xxii. chapiter.

Being at rest now in his seat,
all things he doth prouide:
Wherwith to build to God an house,
at the apointed tide.
God councel to his sonne he giues,
for to erect the same:
His noble men he doth exhorte,
to help the work to frame.

The xxiii. Chapiter.

Chosen

Chosen king was Salomon then
by Dauid for to reign:
The présthod eke of Leues kinde,
was numbered again.
Then Aarons stock and Moyses ligne
are pointed bothe as one:
Their names and eke their offices,
for them to wait vpon.

The xxiiij. chapiter.

Diuision of Aarons séed,
the king by lot did make:
And so eche man that had his roum,
by lot he did it take.
Yet was there left of Amrams house,
whose names by course are tolde:
And lots were cast for equalues,
betwixt the yung and olde.

The xxv. chapiter.

Eche man that should on instrument,
his melody to play:
And Prophecies to sing therto,
were pointed out that day.
Their names are tolde by lotted lot
who set to eche degrée
The songs of God, onely they sung
in laudes of God perdie.

The

The xxvi. chapiter.

FOr porters men were pointed out
to kéep the south and west:
For other gates beſides therto,
and for the north and East.
Where ſpoiles were laid in battail won,
and gifts giuen by the powers:
Fit men were choſe and pointed out,
therof to kéep the dores.

The xxvii. chapiter.

GIdes & captains the whiche did rule,
eche month their pointed race:
Their names and number héer is tolde
from tribe to tribe in place.
Ouerſéars of diuers things,
this chapter doth you tel:
What names they had, what was their charge
and of the Kings councel.

The xxviii. chapiter.

HOw Dauid calld the multitude,
and then ſaid vnto them:
God me deuide, and plight my ſonne
to build Hieruſalem.
He gaue his ſonne a godly charge
and of the work the plat,

And left him golde abundantly,
and men of skilful art.

The xxix. chapiter.

IN Golde and eke in siluer bothe
in Iron and in Brasse:
That Dauid left, and what he gaue,
and eke how muche it was.
With what the princes all did giue
how Salomon was crownd:
His fathers death and yeres of reign,
all this may hear be found.
¶ The first book of the Chronicles,
is come to his last line:
The chapters are a score by tale,
and therto putting nine.
From Adam vnto Dauids reign,
thus Esdras hath you tolde:
VVho writ these books of Chronicles,
the Iewes of them so holde.
In ample maner is expresst,
how that he kept his charge:
I mean of Dauids princely life,
is heer tolde you at large.
Of Salomons ruling of them
and eke of princes mo:
Now shalbe tolde if God permit,
in order as they go.

The

The second book of the Chronicles.

The first Chapiter.

AN offring great Salomō made,
what likte, God bad him crave:
Long life nor welth, ne wrathful (wrath
he cared not to haue.
But wisdome askt, God did him graunt
and welth with honour fraught:
The store of Golde and costly things,
were out of Egipt brought.

The ii. chapiter.

BVild would he now to God an house,
as leaue was to him let:
His work men tolde, and also how
more to them he did get.
Of letters sent to king of Tire,
and eke their whole contents:
And how with like he sent again,
wherto the king consents.

The iii. chapiter.

CAuse did now this Salomon king
the house of God to build:

On threshing floure that Dauid bought
whiche stod in Moriah feeld.
Eche porche & house the length & breadth,
the cherubs with their wings:
The vale of silk and pillers bothe,
this chapter to you mings.

The iiii. chapiter.

DOuisde of brasse an aulter was,
and eke a molten sea:
With Oxen for to bear it vp,
eche quarter three to stay.
Candlesticks, cauldrons, tables ten,
with beesoms and fleshe hoks:
And other things as he may see
who so the Chapters loks.

The v. chapiter.

EThe thing that Dauid had bequeth
to God by dedication:
Is put into the temple then,
after a solemn fashion.
The Ark and that that was therin,
is brought therto also:
The singing men and instruments
full plesantly did blowe.

The vi. chapiter.

FAith made the king to God to pray,
when he his flock had blest:
With armes spred out and bowed knees,
thus made he his request.
That when the people did offend,
and for their sinne were strook:
If in that place they praid to him,
that he would on them lok.

The vii. chapiter.

GOd likte his prayer then so wel,
that fire so down he sent
And burned vp the sacrifice,
his glory was present.
And graunt he did the kings request
to him conditionally:
If he and his would walke vpright,
els would he all destroy.

The viii. chapiter.

HOw Salomon Cities did make
this chapter doth you tel:
And how he brought his wife to home,
in house where shée should dwel
The offrings that he offred then,
are eke vnto you tolde:
And how he sent his men in ships,
to Opher fetching golde.

The ix. chapiter.

IN fame his name was ſpꝛed abꝛode,
wherby of Saba Quéen:
Came him to ſée, who pꝛaiſd him muche
when thée his ſtate had ſéen.
His yéꝛly rent? how long he rulde
his treaſure and his grace:
His riches, and his ſéeking tō
the ending of his race.

The x. chapiter.

KNowing his death his ſonne did reign
called Rehoboam:
Who béeing rulde by counſel euil
muche trouble therby came.
Foꝛ then the people did rebel,
and choſe another hed:
Ten tribes did ſhꝛink away from him
whom Ieroboam led.

The xi. chapiter.

LEeſe did the king his labour then
his army béeing pꝛeſt:
And Cities ſtrong with ſpéed he made
to kéep his land in reſt.
Rehoboam of whom we ſpeak
did marry many wiues.

Then

Then forth is tolde what they him bare,
and eke how many liues.

The xii. chapiter.

MAde is the kingdome ſure & ſtrong,
from God they all declinde
God ſent them foes for to inuade,
for breaking of his minde.
A Prophet tolde them of their faults
to God they did conuert:
He turnd his wrath, the King had peace,
and ſo hee did depart.

The xiii. chapiter.

NOw when his ſonne calld Abiah
ſucceeded in his place:
Then made he war with Iſrael,
telling to them the cace.
He put his truſt in God alone,
Ieroboam had the worſt.
He dide a death vnknowne to vs,
as one that was acurſt.

The xiiii. chapiter.

OF Abiahs death this chapter telles,
and eke of Aſas reign:
What peace he had how God he ſarud
deſtroying Idols vain.

Also what prayers he made to God
when warres to him was sent:
And how the Lord gaue him the spoile
in Tittie and in tent.

The xv. chapiter.

PRophesy did a Prophet then,
to Asa him to holde:
Bothe he and his did swear and vow
Gods law to kæp and holde.
The contrary should die the death,
that would not God obay:
He put his mother from her seat,
and burnt her Idoll gay.

The xvi. chapiter.

QUarelling wise the Israel King,
built Rama in the way:
And Asa golde to Bennadab sent
Baasahs rage to stay.
A Prophet did rebuke the fact,
to prison was he sent:
The King is sick and phisick sæks
more then th'omnipotent.

The xvii. chapiter.

RIght wel Iehosophat did rule
succæding Aas reign:

With ſeruing God in perfet hart,
it turned to his gain.
His Lords he ſent to teache the flock
whole Iuda thorowe out:
His Cities mand, his gard was great,
of thouſands round about.

The xviii. chapiter.

So ioynd with Ahab peace he made,
then with the Iſrael king:
Whoſe Prophets all did tel a lie,
but Micha truthe did bring.
In priſon he is caſt therfore
the kings to battaile went
Iehoſaphat he ſcaped hard,
but Ahabs life was ſpent.

The xix. chapiter.

Then was the king of Iuda ſhent,
for ayding in that feld:
But then to Gods almightie law
he did make his to yeld.
As ruler chef of bothe theſtates,
of clergie and of lay:
To vnder heds he gaue a charge,
that there remaines for ay.

The xx. chapiter.

When

When word came of a mightie hoſte,
whole Iuda to deſtroy:
The prayers made a Prophet ſaid,
they ſhould not them anoy.
The hoſte was ſlain the ſpoile was great
yet as before he fel:
Therof being tolde the liues do lead,
and of his end do tel.

The xxi. chapiter.

As this King had ended his reign,
Iehoram had his place:
His brethern ſlain he did mar all
in going Ahabs race:
O lok his end what blod him wan,
a Prophet did him chide:
Troubled w̄ warres & ſickneſs ſtraunge
moſte wretchedly he dide.

The xxii. chapiter.

Being without a King they toke,
Ahaziahu by name:
His mothers wil he ſo perfourmd,
as did bring to him blame.
Iehu him ſlue whiche beeing noiſd,
Athalia it heard:
The kingly ſtock ſhé kild to reign,
but Ioas ſcaped hard.

The xxiii. chapiter.

CUnningly is he crowned king
Athalia the is slain:
Ball is burst his prests are kild
true seruice plaste again.
The officers set in comely wise,
the hie prest did this deed:
The king is seen and set in seat,
all things did wel proceed.

The xxiiii. chapiter.

DEny did none but ethe did giue
the temple to repair
The prests were slack it would not serue
the king had godly care.
Iehoiada dead he fel from faith,
and Zachari he slue:
He foild in warres and sick is slain
his seruants were vntrue.

The xxv. chapiter.

EDom is put now to his slight,
the traytors eke are kild:
The king did trust in multitudes
he turnd as he was wild:
He fel from God, he was rebukte
Amaziahu he highte.

He mended not, his Cittie spoild,
and kild he was in fight.

The xxvi. chapiter.

FAin a slæp his heire doth reign
Vsias was his name:
He reigned wel til pride him tok,
then lost he all his fame.
To Churche he ped incence to make
a Leaper home he went:
He dwelt alone, his sonne did rule
to burial so he went.

The xxvij. chapiter.

GOd set in place his sonne Iotham,
who reigned rightfully:
Saue that to churche he would not go,
his folke liu'de wickedly
The Ammonites he ouercame,
Golde with wheat they him gaue:
In peace and rest to graue he went,
so writ of him ye haue.

The xxviii. chapiter.

HEire to Iotham was Ahaz King,
the false way he did take:
The Asire and the Israel head,
they made his kingdome shake.

Yet captains were returnd again
his realm was throughly vert:
The more he felt the worſe he delt,
a better ruled nert.

The xxjx. chapiter.

IN royall ſtate Hezekia,
obtayned now the crown:
The temple clenſd he did erect,
that was before put down.
Oblations, and ſacrifice,
and offrings that were great:
So hée and his thus ſerued God
thus ſetled he his ſeat.

The xxx. chapiter.

KNowledge was giuē by letters ſent,
the paſke for to be kept:
Some laught, ſome mockt, & ſome came (vp
thus were the people hept.
Together as one a fortnight ſpace,
the paſkal Lamb was eaten:
And if the King had not ſtept in,
ſome had of God bēn beaten.

The xxxi. chapiter.

LOok what became conuerted men
was don as men reuiude:

They

They burst their Gods & found their
who liued of things were tithd: (prest
Such heaps were giuen that they might
wholy vpon their charge: (wait
Their wiues and sonnes were cared for,
they had all things at large.

The xxxii. chapiter.

Multitudes of souldiours came,
then out of Assur land:
An Angel did destroy the hoste,
God took the thing in hand.
Then Iuda king his hart was great,
but sicknes did him tame:
Foure yeres he had, he liued riche,
and died in great fame.

The xxxiii. chapiter.

Not wel, but euil, Manasses reignd,
vntil that he was bound:
Then prayers he made and did repent
and fauour streight he found.
Restored home he made away,
the Idols that were vain:
His sonne ruled il, his men him slue,
and for it were they slain.

The xxxiiii. chapiter.

The second of the

OF Iosias how wel he rulde,
hær now to you is tolde:
He sought for God and trimd his house
his zeale was nothing colde.
The law was found and he it heard,
he rent his cote in sunder:
As he was wild, he serued God
so did likewise a number.

The xxxv. chapiter.

PAsseouer was then held and kept,
Iosias so it bad:
From Samuels dayes before that time
the like had not bæn had.
He nœds would fight with Egipt King
yet Necho him forbad:
So slain he was and buriall made,
his flock with mourning clad.

The xxxvi. chapiter.

QVite quenched was the law of God
King after King it fold:
Some were put down, some captiue led
their temple eke was spoild.
They warned, mockt, to Babilon,
so were they led as shæp:
At seuentie yæres they did return,
so Cirus thought it mæt.

Thus

¶Thus ended are the Chronicles.
two books they doo contain:
The Iewes in one compile them bothe,
to long, we make them twain.
VVhen Esdras came from Babilon,
the kingly acts destroyd:
He pend these writs of breef rehearse,
no man hath them anoid.

¶The first book of Esdras.

The first Chapiter.

AS spoken was by Ieremy,
so Cirus Persia King:
Commaunded Iewes home to return
all suche as were willing.
Their vessels eke he did them giue,
of golde and siluer numbred:
Fiue thousand were they in their tale
and yet therto foure hundred.

The ii. chapiter.

BEing so wild as thick as Bées,
the Iewes from thence depart:

In numbers great to Iuda land,
they go with all their hart.
Fiftie thousand, not many lesse,
of soules to Iuda went:
Zorobabel he was the chéef,
whom Cirus thither sent.

The iii. chapiter.

COme home again into their land
the temple ouerthrowne:
They doo begin to build again,
the trumpets they are blowne.
And sacrifice they dayly make,
the ground woork now is laid:
Some sing, some shout, some wéep for
eche one is wel apaid. (ioy

The iiii. chapiter.

DIssembling men pretended help,
to build they were forbid:
Then letted they all Cirus time,
the building stowely yed.
Darius reignd, to whom they writ,
muche flaundering the Iewes:
Who writ again and did forbid
suche building for to vse.

The v. chapiter.

Eft

Eftsones they build so Prophets wild,
the cause was askt and why
They answere made that they had leaue
God let them to deny.
Then wrote their foes vnto the King,
the work they did detest:
What Cirus wild, that would they do
to hear they were ful prest.

The vi. chapiter.

FOund out for trouthe is Cirus graunt,
and he doth it renue:
The hinderers of the work he bids
of like them to depriue.
His house should eke a dunghil be
suche charge he writ again:
Then builded is the temple vp,
and offerings thick are slain.

The vii. chapiter.

GOd made the King Artaxersis
so wel Esdras to loue:
That he him sent to Iuda land,
to serue the Lord aboue.
Suche letters eke with him he gaue
as worthy are to read:
A forren prince, a heathen man,
the God aboue did dread.

The viii. chapiter.

HUndred now do flock and come
with Esdras home to go:
The Leuites lackt, he sent for some,
their welth he did them showe.
A fast was cride for aid to God,
they shamde to aske a garde:
So past they forth so home they came,
their bown aboue was heard.

The ix. chapiter.

IN raging wise when Esdras heard,
that gentile wiues were kept:
He rent his clothes he tare his beard,
and sorowfully he wept,
When euening came he prayers made
moste humbly vnto God:
To stay his hand to stop his wrath,
to kepe away his rod.

The x. chapiter.

KNowledge they gaue to Esdras tho,
that sore they did repent:
Their heathen brides for to forgo,
they were right wel content.
The multitude are called vp,
the raigny plague is sore.

Such

Suche as offend they graunt to mens,
Iudges are ſet therfore.

¶Thus ended is now the firſt book,
whiche Eſdras hath to name:
The ſecond eke is called ſo,
becauſe he writ the ſame.
Nœhemiah yet ſome it call:
becauſe of him it treats,
You ſhall hear how the building fares,
for all the wicked hats.

The

¶ The ſecond booke of Eſdras.

The firſt Chapiter.

Aſking for newes from Iury land,
Nehemiah aſkond:
The Cittie racke and burnt adown
hée ſhright and lowdly moend.
Him ſelf alone with wéping faſt,
he praid to God almight:
His prayer did tend grace for to finde,
in Aaſuerus ſight.

The ii. Chapiter.

Butler vnto the King he was,
and ſadly did he wait:
The King him aſkt and he him tolde,
then paſport had he ſtraight.
When to Hieruſalem he came,
he beiwd the whole decay:
Then chéerfully went forth the worke,
he would haue no denay.

The iii. chapiter.

¶ Dompanies now in order built,
eche one he tok his place:

Some

Some of good wil, some in despite
the work went on apace.
Of all estates laid to their hande,
the building to aduaunce:
And last of all the Goldesmiths build
and so doo the merchants.

The iiii. chapiter.

DEadly hate the enemies took,
that stil the Jewes did build:
They scorn̄d & mockt, they did conspire,
vnwares to giue them fœld.
Their treason wrought came to the
so were they prest to fight: (Jewes
Their foes were blank so souldierlike,
they wrought and wacht by night.

The v. chapiter.

EChe mā cride out, ẏ dearth was great
they pledgd their land for vread:
The riche opprest the poor ful sore
of God they had no dread.
It was redrest, Nehemiah
got pardon for the gaged:
He liued without the peoples fée,
all thing was wel eswaged.

The vi. chapiter.

Fu

Ful suttlely wrought the heathen then
Nehemiah to kil:
They sent for him ful oft with craft,
he went not them vntil.
The Prophets false would him afraid,
in faith he finisht all:
Some bearing rule had hollowe harts
I think and euer shall.

The vii. chapiter.

GArded now is Hierusalem,
with watche and eke with warde.
They are found out that first went vp,
their names are red and heard.
Some were put out their kin forworn,
and some found right in blod:
Bothe riche and por gaue to the kark,
it came to mickle god.

The viii. chapiter.

HAuing now don the work as ought,
the law to them is read:
The people wept and mourned sore,
of God they were in dread.
The teachers tē with gladsome word
their fearfulnes remoues:
The rulers all came for to hear,
their feast was kept in bothes.

The

The ix. chapiter.

IN faſting and in prayer bothe,
with ſack clothe mourningly:
The people do their alien wiues,
forſake moſte willingly.
A godly prayer the prieſt do make
Gods wunders to ſet out:
How merciful he was to them,
though ſtil they had bẽn ſtout

The x. chapiter.

KNowne out were now how many
and eke therto ſubſcribe: (would
That they would haue the couenãt kept,
the chief of euery tribe:
The things are tolde: wherto they ſwear
to kẽp with all their hart:
They do proteſt with ful conſent,
they nil from them depart.

The xi. chapiter.

LOts then were caſt in euery ten,
one ſhould appointed be:
Hieruſalem to make his ſhowd,
they did therto agrée.
So are they tolde from tribe to tribe,
who did the cittie kẽp:

The residue abyde did dwel,
in townes as folded shæp.

The xii. chapiter.

MAny there were that did return,
home with Zorobabel:
Præst and Leuits their names in course
this Chapter doth you tel.
And eke how that the wall therto,
they dyd dedicate:
With ranks beset with singing men
with laudes from gate to gate.

The xiii. chapiter.

HOw on that day the law was read,
that straungers were forbod:
To mix among the Jewishe sect,
and so from them they yod.
The Saboth day they did not kæp,
the ruler it reformed:
And double men with heathen babes,
with spæd suche out he turnd.

¶ Nehemiah thus finisheth,
the second some it call:
Of Esdras now, and Esther next,
in course to you shall fall.

This prouerb heer is true ifound,
the wicked makes his gin:
To catche the iust, but he him self,
is trapt and caught therein.

The book of Esther.

The first Chapiter.

AHasuerus or Darius,
for so some do him call:
A royall feast he princely kept,
to cheer bothe great and small.
The Queen sent for to come in sight,
shee did send flat her nay:
Shee is deuorst and law is made,
echo wife for to obay.

The ii. chapiter.

BEeing appeased of his wrath,
the king had counsel then:
That virgins should be chosen out,
the fairest among women.
So were they chose and purified,
with garments gayly drest:
The king had choise whiche should be
so Esther likte him best. (Queen

The iii. chapiter.

CVrted now is a wicked man
that Haman hight by name:
Who wanting glory to his wil,
he sought a bloody fame.
By false report he got consent,
the Iewes to kil and slay:
The postes were sent to euery cost,
and pointed was the day.

The iiii. chapiter.

DOleful cryes and shouts were made,
the Iewes were so agast:
Mardocheus to Court he came,
the Quæn was sore abasht.
Shee sent him word to fast and pray
and so to wil the rest:
Her life shee should in daunger put,
yet was shee therto prest.

The v. Chapiter.

Esther then in her best aray,
came forth before the King:
He likt her wel and Septer held,
to testify the thing.
The King did to her banket go,
and Haman with him took:
Who comming home vnto his house
sut wicked councel took.

The vi. Chapiter.

FOund out it was Mardocheus,
the King had saued vnkæd:
Who Haman art what suche a one,
should haue vnto his mæd?
In gwdly robes to ride saith hæ,
with honour and with prayse:
To Mardocheus said the King,
go dw the same straight wayes.

The vii. Chapiter.

GOn to banket is Haman now,
to drink his last carrouse:
The Quæn then tolde her doleful hap,
to her and to her house.
Unto the King, who rose in wrath
gainst Haman for the fact:
His gallous for another made,
his neck therin it cracht.

The viii. chapiter.

HAmans house Mardocheus had,
his office therunto:
The Quæn did beg her peoples life,
the King did graunt therto
The posts were sent the ioy was great,
the Iewes had suche relæf:

The work of God on them so wrought,
made some of their beléef.

The ix. chapiter.

IN like as should the Iewes haue had
so on their foes it fel:
For some were slain, some hangd on trée
the King did like it wel.
Then did they point that day to kéep,
holy from yéer to yéer:
With laudes & praise, wt déeds of almes,
as there it dooth appéer.

¶ As Esthers book is finished,
so Iob ye shall haue next:
The patient man, we wil you shew,
according to the text.
No Iew he was, but gentile born,
yet did he walke aright:
He was before that Moyses was,
who did this book indight.

The

¶ The book of Iob.

The first Chapiter.

A Man there was that dwelt in Hus,
and Iob they did him call:
Of riches great, who Sathan spoild,
and reft it from him all.
His Children eke, God gaue him leaue,
with fire to send them hence:
Yet for all this, he could not bring
Iob of his patience.

The ii. Chapiter.

BIls and foule sores vpon his fleshe
to vexe him worse and worse:
The Deuil got leaue to plague him with
the mightie Lord to curse.
His wife also, who should haue bēn,
his stay and eke comfort:
Yhe counseld him to curse the Lord,
his frends did him exhort.

The iii. chapiter.

CUrsed now be the day said Iob,
wherein that I was born:
For nought is hēr but wretchednes
our labour is forlorn.

They are in blisse that graued be,
their sorrowes then are don:
He wisht the pit his house had bẽn,
when life he first begon.

The iiii. chapiter.

DOst thou then said one Elephas,
ware faint, whiche hẽr toforr:
To suche as were in trouble like,
hast bẽn to them a lore?
The Lord wil do what pleaseth him,
there is none iust but hẽ:
The Angels macht, vnto their God
vnpure are found to be.

The v. chapiter.

ELiphas stil procẽdeth forth,
with pacience him to arme:
He prooues the wicked in their welth
haue son come vnto harme.
And how the iust continually,
from God haue their defence:
He telleth Iob his happy state,
afore that he go hence.

The vi. chapiter.

FUl sore in sores Iob doth reply,
confessing he is weak:

And

And wishing death rebuking suche
as to him would not speak.
And eke to suche as taunted him,
he liked not their talke:
He proueth that in word and deed
he righteously did walke.

The vii. chapiter.

GOd on our dayes we dwell on earth
as shadowes, or as clouds:
And sudenly we leaue behinde
our emptie framed shrouds.
Both night and day they haue their toyl
with work and dreames tost:
Wherfore if God did not vs kéep,
so were we surely lost.

The viii. chapiter.

HElp is there none said Bildad tho,
for thée in thy distresse:
But prayers to make in purtie,
and so thy sinnes confesse.
Then shalt thou haue thy good again,
and eke therto increace:
But Hipocrites that trust in déeds,
their glory soon shall ceace.

The ix. chapiter.

IOb did consent and doth affirm,
that God is muche of might:
And eke more iust then what he made,
none like him in his sight.
And that who so with him doth plead,
let him of this be sure:
He shalbe forced to confesse,
him self to be vnpure.

The x. chapiter.

KNow fain he would of God the cause
why so he did him strike:
He was his worke and handy craft,
in fourm wel to be like.
Seeing (said he) I knowe it not,
time giue me to repent:
He doth describe the face of death,
that makes this life relent.

The xi. chapiter.

LO (said Sophar) another frend,
what words this fellowe makes:
Vnluckily he did Iob accuse,
that he was ful of crakes.
No measure can of God be had,
he knoweth secrets hid:
He willeth Iob for to repent,
so comfort should proceed.

The xii. chapiter.

MEn riche in worldly welth dispise,
bothe God and godlines:
Thus then (said Iob) to those that came,
to mock his holines.
The might of God he doth describe,
to passe all other power:
And that no strength can him resist
if he begin to lower.

The xiii. chapiter.

NOne of you all hath knowledge more
(said he) then that I haue:
Therfore with God now let me talke,
who shall me surely saue.
He prayeth God to pardon him,
and to absent his ire:
So shall he then escape the wrath,
of euerlasting fire.

The xiiii. chapiter.

OF mens short state and misery,
and how their dayes be set:
Whiche none can passe nor cut therof,
his time prolong nor let.
And eke how that this world shall end,
and men shall blisse then haue:

So

So hope he proues shall neuer die
though men go down to graue.

The xv. chapiter.

PUft vp with pride said Eliphas,
is Iob right wel I see:
What knowest thou? what canst thou tel
but eke the same can wée?
Th'vngodly man he runneth forth
as stiffe as any stéel:
But God rebukes his sinful way,
whiche sharply he doth féel.

The xvi. chapiter

QUenche yée your words for shame
what cō fort call you this? (q Iob)
My state and cace on euery side,
is far from ioy or blisse,
From witting sin by willing mood,
his hart and hands were clean:
Why he was strokeso gréeuously,
he musde what God did mean.

The xvii. chapiter.

RIght rufully he shewth his cace,
to God that is on hie:
And stil rebukes the scornfulnes,
of those that stood him by.

But

But vertuous men he doth commend,
for they in vertue growe:
He maketh count that he shall die,
and down to dust him bowe.

The xviii. Chapiter.

Suche torment as the wicked shall
abide for their misdeeds:
Forsoth Bildah doth tel to Iob,
as iust deserued meeds.
Bothe darknes, with, and pit, and snare
his house and fame shall die:
Suche see (saith hee) shall sinners haue
and telles the cause and why.

The xix. chapiter.

Then times said Iob ye haue me vext,
what mean yee so to doe?
Yee see me spoild on euery side,
and ad yee this therto?
O fauour me and hear my wordes,
and write them vp in lead:
My sauiour liues whom I shall see,
when vp shall rise the dead.

The xx. chapiter.

When Iob had don then Suphar spake,
and telles the wickeds lot:

Iob

How that his gain shall home again,
whiche he vniustly got.
And hauing store yet taking more,
still saying he is poore:
He shall not scape the wrath of God
when he on him doth loure.

The xxi. chapiter.

AY now (said Iob) hear me a while,
and answer to me giue:
Why do the wicked prosper so,
and welthy long do liue?
Yet is their end in wretchednes,
their God they did blaspheme:
At graue the poore shall haue asmuche,
as he that ruled a realme.

The xxii. chapiter.

BE sure of this (said Eliphas,)
God wil with thée contend:
Thy crueltie to pouertie,
hath brought thée to this end.
Therfore conuert and turn to God
and lay away thy pride:
And make thy bon in humblenes,
and God shalbe thy guide.

The xxiii. chapiter.

CAn God be hid? no no (said Iob,)
I knowe his mercy great:
Before, behinde, and on eche side,
gainst him may no man pleat.
His law and eke his worthy hests,
I haue and wil obay:
He dooth his wil, I doo him fear,
and so shall doo for ay.

The xxiiij. chapiter.

DOutles I can but muse to see,
the mightie that are riche:
How knowing God, they vexe the poore,
their crueltie is suche.
The poore dooth cry, yet God permits
their tiranny to reign:
The whorishe hed and wicked man
yet surely shalbe slain.

The xxv. chapiter.

ENding his talke Bildad began,
is their not power (said he)?
With him abooue whose men of war,
can not enumbred be.
Comparde with God, no man is iust,
can womens birth be pure?
When lights abooue to him are dark,
how then shall man indure?

The

The xxvi. chapiter.

FUll strength & power hath God aboue
said Iob he næds no ayd:
The hel so dæp is sæn to him,
the earth by him is staid.
The clouds and seas are bound by him,
the heauens by him are pyopt:
The Whale so huge mosse serpent like,
by him his powze is stopt.

The xxvii. chapiter.

GOd be my Judge I wil not speak,
of things that shalbe vain:
My rightuousnes I wil not leaue
foz sin shall haue his pain.
Lok what the wicked doth increace,
the godly shall possesse:
And what he had he shall not haue
thus wzath shall him sodzesse.

The xxviij. chapiter.

HOw secret seames out siluer giue,
and golde with Iron hard:
How pzecious stones and wod foz folkes,
and men from men be bard.
Yæt in the earth these things are hid
but wisedome hath no pær:
Which hid from men her foz to finde
is onely God to fear.

The

The xxix. chapiter.

I say to you, O that I were,
as I haue bẽ tofore:
When power & might was in my hand,
and goods I had in store.
For euery man gaue me the place,
the pur I did defend:
And what I said, or what I did
all men did me commend.

The xxx. chapiter.

Knowe you that now the contrary,
the vilest do me mock:
They rail, they skorn, they laugh, they (talke)
I am their testing stock.
The Lord therto is eke my fo,
O God do me forgiue:
For I did help thafflicted man,
though now thou dost me grœue.

The xxxi. chapiter.

Lewdly yet lok I neuer did,
on mayden or on wife:
My houshold folke and strangers bothe
of me had neuer strife.
Hungry and thirstie did I fæd,
the naked did I clothe:
If I haue not delt iustly dole,
then let the earth me lothe.

The xxxii. Chapiter.

MAche musing then said Elihu,
vnto his fellowes thre:
Haue you no more to Iob to say,
and you mine elders be:
Til you were daght I being yung,
I had nothing to say:
But fearles now frē speche shall pas,
lest God take me away.

The xxxiii. chapiter.

NOte wel my words (to Iob he said)
why saist thou thou art Just:
Rebuke not God what so he doth
for rule hē hath and must.
In bed ful sick he doth vs lay,
suche message vs to giue:
For to submit and graunt our gilt,
then sure ly shall wē liue.

The xxxiiii. Chapiter.

OYē that wise and learned be,
now further se you mark
God doth not strike but wē deserue,
no thought to him is dark.
He hath no eye to great or lowe,
the riche and poor are like:
Yet Iob doth think him self so iust
that God should not him strike.

The

The xxxv. chapiter.

PRoceeding forth Elihu said,
be thou O Iob vniust:
Or be thou iust as thou dost say,
yet this is true to trust.
That God is ne, the more or lesse
made holy or defilde:
But if a man on him do call,
he shall finde him ful milde.

The xxxvi. Psalme.

QUietly hear me yet a while,
God doth not strike for nought:
But for to tel and mend our sin,
that we before haue wrought
Vue if they skorn then shall they die,
or if the time they track:
So great is God, him to beholde,
our knowledge is to slack.

The xxxvii. Chapiter.

RUling like as a Prince on hie,
our God doth all things guide
The storme, the haile, the frost, ỹ snowe,
of him they haue their tide.
To punishe lands or them to blesse,
O Iob, this is moste true:
Alone he guides the things he made,
then giue him glory due.

The xxxviii. Chapiter.

SO then the Lord him self did speak
to Iob: wak thou said he:
When I the heauens & earth did make,
of councel then with me:
Canst thou ought do in hie or lowe
of wonders that I wrought:
Hast thou in waters or in land,
the treasures of them sought:

The xxxix. chapiter.

THe Gotes, the Hindes, and Unicorn,
their gendring and their force:
The Pecock gay and swifte stork
or of the barbed horse.
Or of the Hauk that flies by South
or of the Egles might:
By thy deuice haue these their gifts,
to mowe and take their flight:

The xl. chapiter.

WHen Iob had hard what God had said
he humbly did obay:
And said he had said and would be still,
then forth the Lord did say.
The power and might of Leuiathan,
or Behemoth by name.

Canst

Canst thou him rule with snare or gin,
or make him milde and tame?

The xli. chapiter.

ALl men may think his powre is great,
though mine it not exceed:
Yet what ye make him for to hurt
he counts it as a reed
His paths are in the mightie sea,
all men from him do slide:
The mightie Whale with diuel possest
he is the King of pride.

The xlii. chapiter.

BEfore the Lord Iob did repent
confessing how that he:
The wonderous works or mightie (power
of God he could not see.
His frends were wild to offer gifts
that Iob might for them pray:
And God gaue him of all things more
then he had ere that day.

¶ Thus Iob hath doon his patience,
ye haue heard all his broile:
How Sathan wrought to turn his faith
how freends did him turmoile.

Now ſporting ſongs for liuely wits,
ſuche as the Lord doo fear:
From Dauids harp the ſommary.
to you ſhall wel appear.

The Pſalmes of Dauid.

The firſt Pſalme.

A happy hap the man ſhall haue,
whiche not with ſinners walks:
Ne he that in the wicked chair
of God in ſcorne ſtalks.
His frute ſhalbe moſte plenteouſly,
rewarded eke with bliſſe:
When ſinners ſhall decay and fall,
of heauenly ioyes to miſſe.

The ii. Pſalme.

BEware (ſaith he) how that ye rage,
ye rulers all in vain:
For God wil haue his ſonne to rule,
in might and poure to reign.
Therfore ſe that ye couet lore,
and ſerue the Lord in fear:
Kiſſe him in time leſt yée doo ſmart,
when he ſhall once appéer.

The iii. Pſalme.

CAſt out of Kingdome, Dauid cryes,
to God for ayd and ſtrength:
He hath releef, he doth confeſſe,
God did him hear at length.
And ſurely he hath confidence,
that God wil ſuccour ſend:
That he wil ſtrike his enemies,
and eke his flock defend.

The iiii Pſalme.

DOut caſt away, he truſted God,
though Saule did him moleſt
He checketh all the taunting men,
that did his reign deteſt.
And proueth that the care of God,
continually doth feed:
Thoſe that he loues ſo that they may,
take reſt and ſleep at need.

The v. Pſalme.

EFtſones in his aduerſitie,
betime to God he prayes:
Affirming God to be ful iuſt,
deteſting ſinners wayes.
Beſeeching God to be his guide,
deſcribing ſinners race:
Affirming that God wil protect,
the iuſt in euery place.

The vi. Pſalme.

FUll fraught in feeling God his ire
and death to ſhew his dart:
He humbly prayes God to forgiue,
and ſhewes his mourning hart
Away (ſaith he) yee wicked men
reeſt now haue I found:
My wiſhers euil ſhall haue this hap,
the Lord ſhall them confound.

The vii. Pſalme.

GIltles now Dauid did complain,
falſe tales to Saule were tolde:
He cleares him ſelf and prayeth God,
his cace for to beholde.
Affirming that the glory of God,
by that ſhould eke beſeen:
And how the euil in their deuice,
ſhall waſt and periſhe cleen.

The viii. Pſalme.

HOw wunderful in all his works,
is God aboue (ſaith hee:)
Whiche maketh babes to tel his fame
and eke the ſtarry ſkie.
But yet of man he muſeth more,
why God ſhould him regard:

To knowe the thing he doth confes,
for him it is to hard.

The ix. Pſalme.

I Will giue praiſe to God (ſaith he)
for victories by paſt:
Who had his foes and their defence,
bothe kild and ouer caſt.
And now that foes do flowe a freſhe,
for wonted ayd he calles:
The wicked men they were deſtroyed
be meanes that were King Sauls.

The x. Pſalme.

K Nowe hear yé may the trade & way,
that wicked men do vſe:
Deſcribing eke their ſuttleties,
the poor for to abuſe.
He calleth God for to auenge,
the poor ſuſtayning wrong:
Beſeeching him to breke the arme,
of the vngodly throng.

The xi. Pſalme.

A Lthough (ſaid he) the wicked bend,
their bowe at me to ſhot:
And though to billes they bid me flée,
and haue me in purſuite.

Yet ſhall the Lord poure down his wrath
vpon the wicked rout:
And righteous men ſhall haue his loue
of this their is no dout.

The xii. Pſalme.

MEn being faine from equitie,
Gods help hée doth deſire:
And that he would cut out the tungs,
of eche flattering lier.
For nédies ſake the Lord will riſe,
and ſet the bond ful frée:
Gods wordes are pure when wicked
it is a ſhame to ſée. (reign

The xiii. Pſalme.

HOw vexed ſore with ſundry ſaults,
preſt ready to diſpair:
His anker olde he fées vnto,
to God he makes his prayer.
And leſt his foes incouraged ſhould
be: for to ſée his fall:
He hauing ayd doth highe him lands
that reigneth ouer all.

The xiiii. Pſalme.

OF foliſhe men that inwardly,
do ſay there is no God:

Deſcribe

Deſcribe he doth their propertie,
and eke their fatall rod.
For mocking of the poyes deuice,
he doth alſo requeſt:
The thraldome of the Iſraelites,
that it might turn to reſt.

The xv. Pſalme.

PEculiarly now doth he tel,
why God did take and chuſe:
Of his good wil into his houſe,
the people of the Iewes.
Forſoth becauſe that they ſhould ſhew,
to ſuche as were without:
By godly life that they were Gods
to bring them out of dout.

The xvj. Pſalme.

MEſſionles not for his works
but for his faith alone:
He prayeth God him to preſerue,
els ſuccour hath he none.
Idolatrie he doth deteſt,
true worſhip doth he like:
Affirming that his ſoule ſhall not
be left in graue dike.

The xvii. Pſalme.

REhearſe hée doth the crueltie,
of Saule and eke his men:
The raging pride and tiranny,
they ſhewd vnto him then.
Without deſert, therfore he prayes,
reuenge of God to haue:
His giltles life to Saule was ſuche,
that makes him ſo to craue.

The xviii. Pſalme.

SAith God (ſaith he) hath ſtabliſht me,
and ſet me in my throne:
For mercies great & ſauegard bothe
to him be praies alone.
The kingdome of our Lord and Chriſt,
the whiche ſhall haue none end:
He ſaith, ſhall ſtand ſpite of the foes,
ſo God ſhall him defend.

The xix. Pſalme.

TO the intent the mighty power,
of God might wel be waid:
The heauens and might of lightz about,
by them he is diſplaid.
Beſides all this his ſacred word,
and law that is ſo pure:
He doth ſet out as perfet guide,
to walke therby ful ſure.

The

The xx. Pſalme.

When that the King in warliſke wiſe,
ſhould go to Ammons hoſte:
The people pray God to defend,
their King and eke their coſte.
And that the gifts and ſacrifice,
whiche offer vp he did:
That God would them accept and like,
before that forth he yed.

The xxi. Pſalme.

As ſoon as Dauid home returnd,
from victory in fæld:
In voice of all he thanked God,
whiche made his foes to yæld.
Affirming that the Lord alone,
had giuen his foes the foile
And that he would ſtil on ſo do,
though they ne ſo turmoile.

The xxii. Pſalme.

Brought now into extremities
and hope allmoſt decaid:
Yet hauing faith and found relæf,
again him ſelf he ſtayd.
And by him ſelf he doth deſcribe,
what ſhould in time to come:

When Chriſte ſhould be vpon the earth,
gainſt him what ſhould be don:

The xxiii. Pſalme.

CAuſed by ſundry ſuccours paſt,
the Lord he takes for guide:
And hauing him for his defence,
he cares not what betide.
And ſéeing reſt before his foes,
the Lord did to him giue:
He doth not dout before he goes,
full long and ſafe to liue.

The xxiiii. Pſalme.

DOutles then God doth gouern all,
yet chéefly he doth chuſe:
Suche as do liue in godly life,
and wickednes refuſe.
The Gentile and the Iew are like
if they obay his lore:
Their gates and dores of hart, & minds,
muſt ſubiect him before.

The xxv. Pſalme.

EFtſones as often eke before,
with foes a freſhe oppreſt:
He counts his ſinnes to be the cauſe,
and makes to God requeſt.

His youthful ſinnes for to remit,
and to regard his caſe:
With mercy and with fauour both,
to him to turn his face.

The xxvi. Pſalme.

FAl many were his enemies,
and iniuries aſſaid:
That Saule vniuſtly to him ſhewd,
he prayth to God for ayd.
Affirming that although he were
from houſe of God exilde:
If he returnd with ſlaughters great,
his aulters ſhould be pilde.

The xxvii. Pſalme.

GOd is my light and ſauegard both
ſaid hee: and my defence:
Bereft from foes this I require,
it is my whole pretence.
His temple to beholde and ſee,
to dwel therin for ay:
His face to vew his wayes to learn,
ſo faith hath been my ſtay.

The xxviii. Pſalme.

HElpe now his hart beſets,
to ſee the wicked rout:

Deſiring

Deſiring to be rid of them,
and wrath to rot them out.
He prayſeth God who is his ſtrength
and heard when he doth call:
His hart therfore was ful of ioy,
and prayeth defence fro all.

The xxix. Pſalme.

IN power ſuche as do rule and reign,
(if God) to be they wunder:
Then he them willes to learn his might
by tempeſt and by thunder.
And though by them he ſinners feares,
and makes them all to quake:
Yet wil he haue his choſen flock,
euen for his mercies ſake.

The xxx. Pſalme.

KNowe did he wel deliuerance,
from God aboue to come:
He renders laudes eke for the ſame
he ſhewes him ſelf not dum.
The ſuden fall from liking ſtate,
and eke for mercies ſtil:
He doth declare and prayeth God,
his prayſe ſet out he wil.

The xxxi. Pſalme.

LAudes and prayſe yet once again,
for freedome from his thrall
By faith in hope he giues to God,
affirming this withall.
That God with fauour doth beholde,
thoſe that him loue and fear:
Preſeruing them continually,
as ſamples do appéar.

The xxxii. Pſalme.

MAruaylous ſick he doth confeſſe,
his ſin to be the cauſe:
And bleſt to whom God not imputes
the breaking of his lawes.
And after thus his fault confeſſ,
the wicked he exhorts:
To mend their life and holy men,
with ioyes he muche comforts.

The xxxiii. Pſalme.

MIn righteous men reioice ſaith he,
in him that vs did make:
And gouerns all and is ful true,
his graunt ſhall neuer ſlake.
He ſercheth hart and knoweth thought,
no ſecrets from him hid:
No help can ſaue but his right hand
truſt this, he doth you bid.

The xxxiii. Pſalme.

OF feare and dread he being rid,
whom Achis counted mad:
He thanketh God who was the cauſe
that good ſucceſſe he had.
And ſo prouokes that godly men,
ſhould ſtil in God put truſt:
Affirming wicked ſlaughters great,
and ſauegard for the luſt.

The xxxv. Pſalme.

PLead thou my cauſe o God (ſaith he,)
gainſt Saule and eke his court:
Their traps they ſet, me for to catche,
let them turn to their hurt.
And ſaue thou me and alſo thoſe,
that giltles take my part:
And I ſhall praiſe thy holy name,
ſo long as liues my hart.

The xxxvi. Pſalme.

QUite gon from feare of God are thoſe
that followe wicked trace:
The gouernaunce of God in earth,
with ioy his woful cace.
And ſo muche more he holdes that God
his choſen ſhall preſerue:

who finally ſhall them defend,
and puniſhe thoſe that ſwarue.

The xxxvii. Pſalme.

REck not (ſaith he) nor doo you freet
that wicked men doo thriue:
Nor that thou ſeeſt the ſuſt correct,
for thou ſhalt ſee beliue.
How that the euil, of cut ſhalbe,
and thou, if thou abide:
Ful patiently ſhalt haue thy wiſhe,
when that thy cauſe is tride.

The xxxviii. Pſalme.

SIcknes eſtſones doth cauſe him ſay,
his ſinnes the ſame to bring:
The ire of God, and frend now fled,
with foes on him laughing.
Is cauſe that he intreateth God,
to make him whole again:
And firmly ſtands to truſt to that,
and ſo doth ſtil remain.

The xxxix. Pſalme.

TEmpted then with extremities
and greefs that were infirme:
Eke fully bent this patience,
with ſilence to confirme.

Yet burſt he out with doleful words,
and dumnes quite he left:
Beſeeching him of ſpeedy help,
that he be not bereft.

The xl. Pſalme.

When perils paſt were paſſed by,
he rendreth thanks to God:
And telleth plain he will ſet out,
ſuche things as he hath bod.
Still crauing mercy at his hand,
and foile on foes to fall:
With wiſhing thoſe that dow him fear
his prays to render all.

The xli. Pſalme.

Afflicted ſore yet doth he bleſſe,
thoſe that his caſe lament:
Complayning muche of fayned frends
that traytourouſly were bent.
But feeling God to be his ayd,
his haters rage to ſtay:
He rendreth thanks and doth proteſt,
he will dw ſo for ay.

The xlii. Pſalme.

Beeing exilde from Chriſtes flock,
to praiſe his holy name:

Yet

Yet doth he ful protеſt a while,
from hart to do the ſame.
Affirming though aduerſities,
had ne ſo him oppreſt:
Yet ſhould his ſoule haue confidence
in him to take her reſt.

The xliii. Pſalme.

CAuſles his foes did bere him ſore
therfore to God he prayes:
Judge thou my cauſe and be my light,
thus vnto God he ſayes.
So by that meanes vnto thy hil,
and tabernacle bothe:
Upon my harp I wil thee thank,
my ſoule ſhall not it lothe.

The xliiii. Pſalme.

DUe thanks his people here do giue,
for mercies manifolde:
And feeling now the contrary,
Gods couenant they beholde.
Affirming that to be the cauſe,
why enemies them vere:
Yet do they vow his lawes to holde
for all their wicked checks.

The xlv. Pſalme.

Extolled is the maieſtie,
of Salomon the king:
The Egipt wife that he did wed,
hath eke her extolling.
Wherby is ſhewd how the Gentiles
to Chriſte ſhall ſpouſed be:
His mercies large ſhall forth ſo ſtretche,
that none refuſe wil he.

The xlvi. Pſalme.

FOr help receiu'd beeing beſiegd,
of king Sennacherib:
The land, the Lord affirming ſo,
it ſhalbe ſtabliſhed.
In putting truſt in God alwayes,
who hath his whole delight:
To ſaue his Churche when ſuccour all,
doth ſeem to be gone quite.

The xlvii. Pſalme.

GOd that is of moſte mightie power,
he willeth for to laud:
Whoſe kingly rule doth make his foes,
that they by him be awd.
Who doth alſo to Iacobs ſeed,
extend his laſting loue:
He telles before the Gentiles call,
by Chriſte that is aboue.

The

The xlviii. Pſalme.

HOw notably Hieruſalem,
from ſundry foes had ayd:
How that from God their force was ſuch
they could not be diſmaid.
For whiche, to God they render thanks
as guide vnto their ditie:
And ſo deſcribe the comely ſtate,
of their moſte noble Citie.

The xlix. Pſalme.

INcline your eares (ſaith he) ye harke,
iudge not that ſuche as welth
Haue in their hands, that they be bleſt
for ſure it is but pelf.
And they ſhall paſſe and periſhe all,
that haue therin their truſt:
But God ſhall ſæd and ſaue in dæd,
ſuche as in him are iuſt.

The l. Pſalme.

KNowing ful wel how that the church
of Ipocrites had ſore:
Who put their truſt in outward ſhowes,
more then in inward lore.
Whiche hee doth check and telleth plain,
that God doth more delight:

In inward thanks and due requeſt,
then ſacrifices bright.

The li. Pſalme.

LO pardon now, he pleadeth for,
the King (I mean) when hee:
By Nathans mouth did knowe his fault,
haue mercy Lord on me.
He ſaith, and blot out all mi gilt,
and put away my ſinne:
And do not ſtrike my people for,
the fault that I fel in.

The lii. Pſalme.

WHy muſing why that wicked man,
that Doeg had to name:
Should boſte him ſelf ſo in his pride,
he ſaith God ſhall him tame.
And then he willes that faithful men,
ſhould not ſuche tirants fear:
But ſtand in truſt of Gods defence,
who ſhall their quarels bear.

The liii. Pſalme.

NO God at all the fol doth ſay,
there is to ſee my fact:
God loking down eſpied none,
that did regard his act.

Wherfore

Wherfore with fear they shalbe flight,
where fear there is no néed:
But sauing state with ioyfelnes,
his flock shall haue in déed.

The liiii. Psalme.

O God (hée saith) doo thou me saue
with enemies opprest:
And by thy power iudge thou my cause,
gainst suche as me detest.
Then wil I praise thy holy name,
and sacrifice ordain:
When of my foes my ful request,
of thée I doo obtain.

The lv. Psalme.

PErsecuted so stil by Saule,
for succour he dooth pray:
Muche gréeued with a flattring sort,
that sought him to betray.
Moste ardently beséeching God,
his pittie for to shew:
And carefulnes he willeth men,
vpon the Lord to throwe.

The lvi. Psalme.

QUestionles he séeth no way,
his foes for to withstand:

But forſt he was to walke aſtray,
to voyd his enmies hand.
Wherfore he prayth moſte humblely
to him that prayer alowes:
To way his cauſe and him defend
ſo wil he pay his vowes:

The lvii. Pſalme.

RElies again to God he calles,
for mercy at his nēd:
Alſo when Saule he might haue ſlain,
he doth not ſo in dēd.
But prayeth God abowe the heauens,
his glory to ſet out:
And he in hart wil praiſe the Lord
with muſick there about.

The lviii. Pſalme.

SAule now is hēr deſcribed out,
his flatterers alſo:
Who ſought alwayes by day and night,
to turn him vnto wo.
Shewing how that he doth appeal,
to God to hear the right:
Affirming that his wrath on them,
ſhall cauſe men praiſe his might.

The lix. Pſalme.

TO God again for help he cryes,
in bed he was beſet:
He telles their tales and gileful ginnes,
deuiſde him for to get.
Proteſting that God wil them kil
though ſparde they be a while:
And then ful bent to laud the Lord,
his ſong he wil compile.

The lx. Pſalme.

When Dauid was in Kingly ſeat,
eſet and crowned King:
Then he proteſt vnto his flock,
that it was Gods working.
Saying if they alow the ſame,
God ſhall ſtil them defend:
And valiant act againſt their foes,
he ſhall vnto them ſend.

The lxi. Pſalme.

ABſalon now and Ammonits,
do freſhe reuiue his care:
With doleful cry he prayeth God
his help for to declare.
And beeing ſtayd in quiet throne,
as oft before he ſayes:
That he wil pay his vowed vow,
and ſing vnto his praiſe.

The lxii. Pſalme.

BEſet with ſore temptations,
his faith to proue and try:
He vſeth meditations,
to him that is on hie.
Affirming eke the vanitie,
of worldlings in their wele:
And willeth vs to liue in God,
who ſhall our dedes reuele.

The lxiii. Pſalme.

COmfort he did receiue of God,
in Ziph that wildernes:
Where Saule had him beſet ſo ſore,
that great was his diſtreſſe.
And ſo releeued, he thanketh muche,
the Lord omnipotent:
And telles before the death of Saule,
as afterward it went.

The lxiiii. Pſalme.

DAuid doth pray that ſuche as dw,
of him make falſe reporte:
That God would ſtrike them ſudenly,
euen after the ſame ſorte.
That they had thought him for to haue
with arrowes ſharp and kearce:

So ſhall all thoſe that it beholde,
his mightie worke reherce.

The lxv. Pſalme.

EXtolled praiſe doth Sion giue,
for graces manifolde:
His people by the ſame is ment,
whiche are within his folde.
How ſpecially he did them chuſe,
and gouern them by might:
And bleſſ their land with plentiouſnes
and ceaſnably it dight.

The lxvi. Pſalme.

FOr prayſes now to men he calles,
that they ſhould giue to God:
And ſheweth his power to make the ſoul,
to feare his ireful rod.
And how that God from time to time,
his people had protect:
And ſaued him who promiſe makes
his aulters to be dect.

The lxvii. Pſalme.

GOd merciful to be to them,
this Pſalme doth him beſeeche:
His countenance and iudgement bothe,
with prayſes in their ſpeeche.

And how they ſwarm vpon the earth,
that then of laudes were vwn:
Should praiſe his name vnder his bliſſe,
when Chriſte to reign ſhould come.

The lxviii. Pſalme.

HOw mightely from time to time,
God had his people ſaued:
By many wayes and ſundry meanes
from them that gainſt them raued.
Wherby by reaſon of his grace,
and helps, wherof no nomber:
That on his Churche he doth beſtowe,
he telles for mickle wonder.

The lxix. Pſalme.

IN great diſtreſſe with feruent zeal,
to God for help he calles:
The cruel wrath of wicked men,
and what on them befalles.
As Iudas and the like to him,
that ſhould his Lord betray:
And how the ſéd of Chriſtes Churche,
ſhould bide and liue for ay.

The lxx. Pſalme.

KNowe wel he did that God alone,
in daunger muſt him ayd:

Wherfore

Wherfore he prayes his ſpædy help,
as he before had praid.
And that his foes might back be turnd,
and ſo receiue their ſhame:
But ioyfulnes to light on his,
to praiſe his holy name.

The lxxi. Pſalme.

LIke as before in faith he makes,
his prayer in promiſe firt:
Whiche from his youth to hoary age,
in all his life was mixt.
His foes their fall he doth beſeeche,
and graces to him bent:
Stil to remain and ſo wil he,
praiſe him on inſtrument.

The lxxii. Pſalme.

MAke prayer he doth that Salomon
his ſonne may wiſely raign:
In proſperous ſtate as figure erſt,
of Chriſte roſe again.
That peace and plentie he ſhould bring
and Kings kneel him before:
And all the lands vpon the earth,
ſhould laud him euermore.

The lxxiii. Pſalme.

Neither

Neyther the wicked welthy ſtate
of ſuche as be reiect:
Nor yet the broyle of ſuche as be
his choſen and elect.
Should cauſe the godly to diſpair,
but Gods forſight to loue:
He ſhewes the end of good and bad,
his liking is aboue.

The lxxiiij. Pſalme.

Preſt they were with raging force
religion true defaſte:
The temple and the ſeruice bothe
tofore that was in braſte.
Wherfore to God for ayd they cry,
his couenant to beholde:
And for his name his flock to ſaue
his foes eke ſo controlde.

The lxxv. Pſalme.

Perpetuall prayſe the faithful giue,
to God their Iudge and King:
Who righteouſly the world ſhall Iudge,
at time of his comming.
Of ſetting vp or putting down,
all power is in his hand:
His foes as dregs ſhall drink his wrath,
vpright the iuſt ſhall ſtand.

The lxxvi. Pſalme.

QVite quailed was the Aſsirians poure
Gods name therby was knowne
Sennacheribs hoſte Gods Angel ſlue,
his bragges were ouerthrowne.
At his rebuke and Iudgement fierce
the rayling rout was ſtayd:
Suche vowes therfore as they had
he willes they ſhould be paid. (plight

The lxxvii. Pſalme.

REfuge in fear of Saule his foe,
he knew none but his God:
Therfore with voice to him he ſties
though vnderneath his rod.
In halfe diſpair and woful greef,
yet hewing Gods great might:
He chereth vp him ſelf again,
by meruails wrought in ſight.

The lxxviii. Pſalme.

SEche ſuccour as the Lord had ſent,
the Iſraelites to fore:
He telles and yet how they rebeld,
and lou'de him nere the more.
And yet how God forbare his hand,
to ſee if they would mend:

When nought preuaild ſaue Iudah ſole,
he choſe none to defend.

The lxxix. Pſalme.

TOrmoild the Iewes with Gentiles (were
to God they call for ayd:
To bil their foes to ſaue their liues
ſo vnto him they prayed.
For which his help to celebrate,
his laudes they do proteſt:
From time to time they and their flock,
ſhould there vnto be preſt.

The lxxx. Pſalme.

VNceſſantly to God they crie,
as paſtour of his ſhéep:
From foes to ſaue they him beſought,
which had them made to wéep.
From Egipt land his vine he brought,
the bore did it anoy:
They him beſéeche with power from hie
the beaſt for to deſtroy.

The lxxxi. Pſalme.

A Law was made for muſick men,
when ſacrifice was made:
That they ſhould play, he them ſo willes
to kéep them in their trade.

And

And God he brings to ſpeak to them,
and what for them he did:
What eke he willes that they ſhould dw,
but ſtil amis they yæd.

The lxxxii. Pſalme.

BE bolde of this amid the rout,
of Judges God doth ſit:
To cauſe them fear, no wrong to dw,
leſt they dw ſmart for it.
And though their names be nere ſo great,
if Juſtice they dw mille:
As men ful mean they perithe ſhall,
let them be ſure of this.

The lxxxiii. Pſalme.

COmplain they did of neighbour fors
beſæching God of ayd:
The wickeds talke they dw erpreſſe,
what they of them haue ſaid.
Beſæching God them to deſtroy,
like others them before:
So forcing foes to knowe his might
and fear it euermore.

The lxxxiiii. Pſalme.

DAuid was driuen by Abſalon,
from Sion and his ſeat:

Doth

Dwth ſhew his zeale vnto Gods houſe,
and ſo he dwth intreat.
Affirming rather in the Churche
a dwr keeper to be:
Then in the tentz of wicked men,
to haue a hie degrée.

The lxxxv. Pſalme.

EXilde they were as captiue men,
but now returnd from thzall
The peoples ſinnes they are remit,
God hath forgiuen them all.
So thanks he giues an prophecieth,
their helth, their ioy and faith:
Their goodnes, iuſtice, and their peace
all this tofore he ſaith.

The lxxxvi. Pſalme.

FOr hapful hearing of the Lord,
the Prophet now dwth pray:
For help, for ayd, for ioyful ſigns,
he prayes not to denay.
Againſt all ſuche as ſought his wo,
this prayer did he make:
That God is far aboue all Gods,
he dare wel vndertake.

The lxxxvii. Pſalme.

Glorz

GLoꝛy ful great and founded ſure,
to Sion dwth he giue:
The Churche of Chꝛiſt in conſtant faith
whiche hær on earth dwth liue.
No churche there is of might ſo great,
not Babilon in dæd:
The mighty monarks of the earth,
thæ far dwth them excæd.

The lxxxviii. Pſalme.

HUmblenes in affliction,
this Pſalme dwth tend therto:
In ſickneſ time and great diſtreſſe,
ſo Dauid vſde to dw.
With doleful chær and woful care,
all comfoꝛtles he cries:
As dead in graue and darknes dæp
no help that he eſpies.

The lxxxix. Pſalme.

JEndles wiſe ſing pꝛaiſe he wil,
to God that is abwue:
Foꝛ his great gwdnes and his faith
ſhewd to him in his lwue.
In kæping pꝛomiſe to his tribe,
of whom the Lozd was bozne:
Whoſe kingdome ebe and ſtablenes
he telles of, long befozn.

The

The xC. Psalme.

KNowe héer ye may th'eternitie,
of God all worlds before:
And of mans life the breuitie,
for watching wholesome lore.
Of miseries and shorted life,
our sinnes are cause of all:
For ioyes he prayth in time to come,
that they may be equall.

The xCi. Psalme.

LO, lo (saith hée) who so dooth dwel
vnder the Lords defence:
What so betide he néed not care,
from where or eke from whence.
His faith and hope that pends on God,
so firme is set and sure:
That nothing can him burt or noy,
but safe he shall endure.

The xCii. Psalme.

MUche good it is to celebrate,
he saith to God on hie:
His goodnes and his faithfulnes,
with song and melody.
His works or goodnes, wicked men,
doo nothing knowe at all:

But

But godly men in knowledge growe
and ſo for ay they ſhall.

The xCiii. Pſalme.

NOne doth reign but God alone,
who made the things are made:
By whiche his glory and his might
are ſeen as in a ſhade.
His law alſo vnto a flock,
he gaue to learn him more:
And midſt of them he gaue him ſelf
to fortify his lore.

The xCiiii. Pſalme.

OPpreſt wel nere with mightie foes,
for vengeance he doth craue:
Beſeeching, ſhrching, finding fault,
as though his fleſhe did raue.
But finding help he giues the laud,
to God his ſole defence:
And ful his hope he ſets in him,
who ſhall him recompence.

The xCv. Pſalme.

PEople ſlack he calleth forth,
with double call he calles:
To laud the Lord he made the ſea
the earth and hilles as walles.

He is our God and pastour eke,
his voice if we neglect:
His rest we shall not see no more,
then those that were reiect.

The lxxxxvi. Psalme.

Quite ouer all to all he cryes,
to sing and laud the Lord:
Who passeth all the Gods on earth
none can with him accord.
He telles before of Christe his reign
how large that it shall stretche:
He comes, he comes, so tel it forth,
to Gentiles shall he fetche.

The lxxxxvii. Psalme.

REign dooth the Lord, therfore the (earth
let it reioyce & Iles
And dasht be Gentiles and their Gods
that worship then their whiles.
But as for Sion let it ioy,
and doo the thing is good:
For light vpsprings let iust reioyce,
with laudes of cheerful mood.

The lxxxxviii. Psalme.

SIng now saith he, a song anew,
vnto the Lord abooue:

who

Who marueleuſly hath ſhewd him ſelf,
to ſuche as dw him lœue.
Therfoze he willes that all the earth
ſhould pzaiſe and laud him ſtil:
Foz he ſhall come with Iuſtice right
to Judge after his wil.

The lxxxxix. Pſalme.

TRiumphantly the Lozd dwth reign,
the people fret and fume:
Let earth be mœu'd and mœu'd again,
with fretting to pzeſume.
Yet ſhall the Lozd rule ouer all,
and hear the iuſts requeſt:
Therfoze ſet out his holy name,
towards hie where he dwth reſt

The C. Pſalme.

UNto the laud and pzaiſe of God
he ſtirreth all that come:
Suche as into his court appzoche,
he would not haue them dum.
The cauſes why that mœues therto
he ſaith to be that hee:
Did fourm our ſhape, we did not ſo
his gwdnes makes the glee.

The Ci. Pſalme.

A That Princes and Prelates eke
would learn this Pſalme by rote:
For publike weal and churchely rule,
here is a godly note.
That none in Court or kirk ſhould be
that gaue them ſelues to euil:
And thoſe ſhould be prefard alone,
as made of ſinne a diuel.

The Cii. Pſalme.

B Eholding great calamities,
with double ſpéche he cryes:
To hear his ſute, to way his cauſe
to him aboue the ſkies.
That he would conſolation ſend,
to him was graunt his ſute:
Poſterities may knowe therof,
by publike fame and brute.

The C.iii. Pſalme.

C Elebrate to God aboue,
and eke his name extol:
He counſelleth his inward powers,
by meaning of his ſoule.
For kindenes ſhewd to him and his
ſo forſt he was to dw:
Bothe Angels might and miniſters,
he willeth eke therto.

The C.iiii.Pſalme.

DEdicate his ſoule to bleſſe,
again the Lord he willes:
Who lightſome glory putting on,
rules far abwue the hilles.
That God made all in part he telles
and eke his flock doth cherithe:
By guyding ſome and feding ſome
or els they all ſhould periſhe.

The C.v.Pſalme.

EVery one for to confeſſe,
the Lord and him to pray:
He willeth ſo and that they ſhould
ſet out his lauds alway.
For wunders that he wrought tofore,
ful many yeres ere than:
He brefly telles to mean therto,
beginning at Abram.

The C.vj.Pſalme.

FAl often as before ſo here,
he willes for to confeſſe:
The gwdnes of the Lord ſo great
to folke that were thankles.
Who were vnfaithful murmurers,
tranſgreſſours and rebels.

Deſeruing

Deſeruing muche but yet the Lord,
his pacyence not refels.

The Cvii. Pſalme.

GOd on he dooth as twice before,
to ſet out God as good:
Not onely to the Iſraelites,
as in a partiall mood.
But alſo vnto all the world,
bothe comforter and ſcourge:
For whiche he wil to God the laudes
among them all to forge.

The Cviii. Pſalme.

HAue heer you ſhall the fiftie ſeuen,
and ſixtie Pſalme in one:
As laudes and prayſe to God aboue
that vanquiſhed their fone.
With wiſhing that the glory of God
might rule in euery coaſte:
Of Iſraels far ſtretching out,
ſo telles the holy Ghoſte.

The C.ix. Pſalme.

IN behement ſpyte he prayth to God,
to auenge him on his foes:
As Doeg in the court and ſuche,
that wrought him many woes.

By

By flattering talke in foule wiſe,
to pleaſe the eares of Saule:
They tolde to him a thouſand lies
to heaping Dauids thrall.

The C.x. Pſalme.

KIng Dauid heer of Chriſte doth tel,
as Chriſte him ſelf doth ſay:
His royall kingdome he ſets out,
to dure bothe now and ay.
His prieſthod eke not Aaron like,
but as Melchizadeck:
Triumphantly his rule ſhalbe,
all ſubiect to his beck.

The C.xj. Pſalme.

LOok what the Lord had promiſed
to Iſrael long ago:
From captiuenes to ſet them free
he ſaith that he did ſo.
And gaue to them the Gentiles lands
and eke his holy law:
Thus he them telles to ſtir them vp,
to haue the ſame in awe.

The C.xii. Pſalme.

WIche god he ſaith ſhall light to him,
that hath the Lord in fear:

And

And doth delight to kéep his will,
bleſt ſhall that man appéer.
To poꝛ and weak he giueth ayd,
remou'de he ſhall not bée:
Although the wicked chafe therat,
when they the ſame ſhall ſée.

The C.xiii. Pſalme.

NOught els he willes but laud & praiſe
to God aboue to giue:
Which loketh down from hie aboue,
on things that héer do liue.
And doth from duſt ſet vp the poꝛe,
with pꝛinces foꝛ to ſit:
And makes the barren frute to haue
and to reioyce in it.

The C.xiiii. Pſalme.

OF Gods behauiour towards his flock
when Egipt they went out:
How mountains, hilles, and waters loth
from oꝛder turnd about
All fearing muche the face of God
he ſaith this came to paſſe:
And ſtony rock to water ſtud,
by him ſo turned was.

The C.xv. Pſalme.

PUtting all glory quite away,
from Idolles fayned Gods:
Twire whom and God that is the Lord,
he proueth great the ods.
Not vnto vs, not vnto vs,
but God haue all the praise:
Who owes the heauē, & guides the earth
his name be blest alwayes.

The C.xvi. Psalme.

QUēche they could not but he ẏ would
loue God that heard his cry:
When Absalon did vere him sore,
and caused him to flie.
Yet hopes he wel for to return,
Hierusalem to pay:
The vowes that he to God did vow,
when he was driuen away.

The C.xvii. Psalme.

RIght as before so hēer again,
he willeth nations all:
To laud the Lord that as he reignd,
so euermore he shall.
Confirming his benignitie,
and faith by Christe his sonne:
From time to time withouten end,
as he it once begun.

The

The C.xviii.Pſalme.

SO God alone he doth confeſſe,
because that he is good:
The Iſraelites he willes therto,
as he that ſau'de their blod.
From Philiſtines and other foes,
that did againſt them bark:
And gaue them reſt to laud the Lord,
and to ſet vp his Ark.

The C xix.Pſalme.

THough it be long yet in a ſome,
this Pſalme doth ſay thus muche:
That ſtudy of the law of God,
there is no ſtudy ſuche.
Sometimes he ſpeaks eke of his foes,
and ſome alſo he threats:
Theſe three are cheefe in matters all,
that in this ſongs he treats.

The C.xx.Pſalme.

VNto ſuche tungs as vſe to lie,
and eke for to backbight:
He could not wiſhe ſuche ſharp reward,
as due to them was right.
For peaceles men and flatterers,
ſuche as with Saule did court:

Kept

Kept him erſtde and yet therto,
they wrought him mickle hurt.

The C.xxi. Pſalme.

AT God alone all ayd is had,
on him muſt we depend:
For he that made the heauen and earth,
ſhall ſuccour to vs ſend.
Who ſtil doth watche with open eyes,
and neuer more doth ſléep:
No hurt can come vnto his Churche,
for he doth ſtil it kéep.

The C.xxii. Pſalme.

BRought vp when that the ark of God
was to Hieruſalem:
He was ful glad to hear conſent,
of all his people then.
And ſéeing Juſtice like to reign,
he wiſheth ceaſſe of warres:
And peace to flouriſhe in her ſtrétz
and round about the barres.

The C.xxiii. Pſalme.

CAuſed were ſome this pſalme to make
whiche for their godlines:
Were mockt & ſcorned, and taunted eke,
of men in wickednes.

They wait as maids vpon their dames,
and tend vpon the Lord:
Beſeeching mercy at his hand,
though others at them boord.

The C.xxiiii. Pſalme.

DOuble (he ſayth) vnles that God,
had bẽn on Iſraels ſide:
Wolfe certainly by forren foes,
it had with them bẽn vide.
For quick they had deuoured them,
as fiud they had ore run:
They bleſſe the Lord that made al thing
from whom all help doth come.

The C.xxv. Pſalme.

THe one that in the Lord doth truſt,
ſhalbe as Sion mount:
For why the Lord ſhalbe with him,
he may thereof account.
But godly men with wicked men,
ſhall not be mixt in one:
And ſuche as turn vnto their euils,
they ſhalbe wo be gone.

The C.xxvi. Pſalme.

FUll ioyful ſhall the captiues be,
when home they do return:

And

And Sion shall for ioy then laugh,
and make an end to moorn.
And Gentiles shall report and say,
that God hath greatly doon:
For suche as out with teares did go
with songs they shall home come.

The C.xxvii.Psalme.

GOne vnto nought is all the work
bestowe you nere the cost:
Except the Lord doo build the house,
the labour is but lost.
It is in vain to watche at all,
vnlesse the Lord doo wake:
The early rising shall not help,
God, fruteful shall thée make.

The C.xxviii.Psalme.

HOw happy he shalbe he telth,
that alwayes God dooth fear:
His handy labour he shall eat,
his wife him frute shall bear.
With Sion in his prosperitie,
and eke Hierusalem:
He shall beholde and Gransire be
and Israels peace yken.

The C.xxix.Psalme.

IN chærful wiſe may Iſrael
ſay, often times they haue
We fought againſt: euen from my youth,
but God he did me ſaue.
Confounded ſhall the plowers be,
that plowd vpon my back:
And all that Sion once did hate,
their power ſhalbe but ſlack.

The C.xxx. Pſalme.

KIng Dauid as ſome men ſuppoſe,
beeing ſore vext of Saule:
Out of the depth vnto the Lord,
he did bothe cry and call.
Beſeeching him for to forgiue,
his ſinnes and ſet him free:
The Iſraelites ſome thing yet made,
in their captiuitie.

The C.xxxi. Pſalme.

LIfted aloft his hart is not,
ne yet his eyes with pride:
Nor yet in things paſſing his reache,
he hath not walkt aſide.
But hath his ſoule as nurced childe,
kept ſtil in perfet awe:
And willeth them to wait for him
the author of their law.

The

The C.xxxii. Pſalme.

MEn may ſuppoſe this Pſalme to be,
made of King Salomon:
Beſeeching God his fathers byples
that he would think theron.
Who once had bowd a houſe to make,
for God therin to ſhade:
And how that prieſt and people eke,
ſhould toy to ſee it made.

The C.xxxiii. Pſalme.

MOte and beholde how good it is,
bꝛethern in peace to dwel:
Like Aarons beard anointed fair,
it hath a pleſant ſmel.
And as the dewes that fall from hie
doth make the earth increace:
So God ſhall make his bleſſing fall,
on ſeekers of his peace.

The C.xxxiiii. Pſalme.

O All ye ſeruants of the Lord,
ſing prayſes to his name:
Ye that attend vpon his houſe,
ceaſſe not to do the ſame:
To lift vp hands on hie to him,
and eke the Lord to praiſe:

So ſhall the Lord vs bleſſe again,
who made bothe night and dayes.

The C.xxxv. Pſalme.

PErfourm ye lauds vnto the Lord,
that Iacobs houſe did chuſe:
He palleth all the Gentiles Gods,
the God I mean of Iewes.
Who out of Egipt led his flock,
and gaue them Canaan:
The dummy Gods are painted out,
and God is bleſſed than.

The C.xxxvi. Pſalme.

QUenche not your zeal but ſtil confeſs,
that God is God for ay:
And that his mercy doth indure,
for euer and a day.
For all his wourks that he hath made
we haue good cauſe therto:
And for his priuate benefites,
that he hath ſhewd to you.

The C.xxxvii. Pſalme.

RIght rufully a ſong they ſung,
ſitting in Babilon:
Erpelling eke the taunts of them,
that loked them vpon.

Beſeeching

Beſeeching God them to reward,
that did them ſo anoy:
And bleſſeth them that Babilon,
ſhall hap for to deſtroy.

The C.xxxviii. Pſalme.

SHewe gwdnes as he found of God,
in troubles and in nēd:
He dwth intend to celebrate,
to giue him all the mēd.
Before the great he wil not ſhrink,
they ſhall not make him dum:
In midſt of foes for help he hopes,
yea, in the time to come.

The C.xxxix. Pſalme.

LO God there is nothing vnknowne
bothe thought, and word, & dēd:
He ſeeth all as creatour,
and ſo ſtil muſt he nēds.
There is no way to ſcape his hands,
he made him by his might:
For wicked men he praith the end,
and him to guide aright.

The C.xl. Pſalme.

VPkeepe me Lord to God (he ſaith,)
from wicked mens deuice:

Who with their tungs do me belye,
and ſeek my life to triſe.
But God his God he doth ſo make,
that little doth he care:
And knowes that God to help the iuſt
it is not to him rare.

The C.xli.Pſalme.

AS he among the wicked dwelt
within the Courts of Saule:
He prayeth God that he do not,
ſuche ſin as they in fall.
And that he would preſerue him eke,
and ſaue him from their ginnes
And if he light within their ſnares,
that he may break their grinnes.

The C.xlii.Pſalme.

BEing cloſe hid with in a caue,
for feare of Saule his foe:
He praith to God in his diſtreſſe,
to ſaue and help him ſo.
That out of darknes as a naile,
he would his ſoule out take:
And ſo his prayers beeing heard,
the iuſt his part ſhould take.

The C.xliii.Pſalme.

CAll vnto God again he doth,
as one oppreſt with foes:
As one whoſe ſoule and ſpirite alſo,
was ſet with many woes.
To hear him and deliuer him,
and eke to teache his way:
And him to ſaue for his names ſake,
thus doth his ſeruant pray.

The C.xliiii.Pſalme.

DAuid hær doth now mire his Pſalme,
with thanks for foes oppreſt:
Affirming man and all his dayes
to be but vain and preſt.
To paſſe away as doth a ſhade,
then doth he God intreat:
His other foes for to ſuppreſſe,
and make his quiet ſeate.

The C.lxv.Pſalme.

EVen as before ful often times
ſo hær he doth declare:
The maruels of the mightie God,
how wonderful they are.
His goodnes and his clemency,
his mercy and his might:
How things that wait on him forſwd,
he kædeth them ful right.

The C.xlvi. Psalme.

FUl plesantly this himne and thrée
that doo the same sucséed:
Dooth set out prayses to the Lord,
with mouth and minde in déed.
Forbidding confidence to put,
in any princes might:
But trust the maker of the heauens,
that giues the blinde his sight.

The Cxlvii: Psalme.

GO forth he dooth and willeth lauds,
Hierusalem to make:
Whiche mightely did woork for it
and stil her parte did take.
Stil filling her with benefits,
and Sion eke therto:
The like to others did hée not,
as he did them vnto.

The C.xlviii. Psalme.

HEer dooth he wil the Angels hie,
and all the powers aboue:
With fier, depth, and Dragons great,
and all things that dooth moue.
Bothe heat & colde, bothe yung and olde
the people and their king:

The

The mountaines, trées, & créeping beaſts
all lauds to him to ſing.

The Cxlix. Pſalme.

IN this his Pſalme he doth exhort,
the Iſraelites to praiſe:
Their God and King with inſtruments,
his people do him pleaſe.
He telth alſo that they ſhall ioy,
in victory to come:
On Gentiles and their Kings therto,
ſuche ioy ſhall light on ſome.

The C.l. Pſalme.

KNit vp he doth his pſalmes with this
that ſuche as muſick vſe:
Their inſtruments to laud the Lord,
they ſhould them therfore chuſe.
Exhorting all that breatheth breath,
to laud and do the ſame:
And ſo with this he makes an end,
praiſe yée his holy name.

FINIS.

¶ Thus ended are the Pſalmes in courſe,
an hundreth fortie ten:

In

In ſongs as they deuided are,
I mean the ſum of them.
And if in place ſome woord or line,
or verſe be out of frame:
Yet bear with me, Iudge my good wil,
and gladly mend the ſame.
And freend or foe that shall me tel,
by any maner wiſe:
VVhere I haue miſt miſcanning right,
not vſing meeter guiſe.
I shall right gladly giue mine ear,
to harken to his talke:
And with my pen I wilbe ſure,
his councel not to balke.
Now perfet Prouerbs followe next,
of Salomon the King:
VVho ſo his rules they doo obſerue,
good life they shall him bring.
The ſum and pith of all the law,
of God the Lord is heer:
And perfet maners who ſo liſt,
to learn let him come neer.
And liſten wel and giue his minde,
to print them in his hart:
VVith life therto whiles he dooth liue
ſo shall he wel depart.

FINIS.

The

The Prouerbs of Salomon.

The j. chapiter.

A Man that wisedome wil attain,
to do all things aright:
To fear the Lord he must begin,
though fooles not so delight.
Take not thy lot in sinners like,
their tiling words refuse:
Wisedome she cryes in open stréet,
but few her loze wil vse.

The ii. chapiter.

Bend thy self vnto wisedoms wil,
as shée doth thée perswade:
And shée wil teache thée perfect skil,
to walke a godly trade.
From God shée comes he doth her giue,
who doth preserue the iust:
And wisdome had within thy hart,
in godnes shalt thou lust.

The iii. chapiter.

Consider wel the law of God,
and binde thée to the same:
Thy trust, thy fear, and honour bothe,
let them be in his name.

If thee correct, do thou obay,
seek wisedome and haue ease:
Do thou no wrong ne seek thou strife
for suche do God displease.

The iiii. chapiter.

Decline thou not from wisedoms rule
thée shall thée worship bring
But in the way that wicked walke,
vse not for any thing.
The righteous way stil more doth shine,
the wicked walke in dark:
His words and rules to wholesome life,
he would that we should mark.

The v. chapiter.

Euen as experience had him taught,
the end of whorishe like:
He telth and shewes what euil shall fall,
on him that leaues his wife.
Exhorting man to rest him self,
with her that is his owne:
And not to giue his strength and good,
to them that are vnknowne.

The vj. chapiter.

For suretishyp a lesson good,
for sluggards eke the same:

Sire

Sixe things are hated of the Lord
the seuenth abhorres by name.
He wilth vs listen to the lore,
that God in Churche doth tel:
So shall we scape the wanton lok
of whores that leads to hel.

The vii. chapiter.

GOod councel giuen he wilth to take,
and eke therto to cleaue:
By whiche we shall attain to knowe,
how harlots wayes to leaue.
Apelles neuer so could paint,
a whore in coullours braue:
As he describes her trayning tricks,
whiche leadeth vnto graue.

The viii. Chapiter.

HE doth describe how wisedome cryes,
and vttereth her voice:
How excellent her riches is,
so gainful is her choice.
She passeth Golde and Siluer eke,
before all things she was:
In making things she was with God
by her came all to passe.

The ix. chapiter.

In

IN comely wise hath wisdome built,
an house and made a feast:
And called folks vnto her fare,
but scorners at her gest.
The fear of God of wisedome is,
the first beginning race:
The foolishe woman shewes her self,
in euery common place.

The x. chapiter.

KIng Salomon his parables,
fiue hundreth fyttie ten:
In twentie chapters doth appeer,
ful feat to teache all men.
Which so do shift and matters change,
almost in euery line:
That in these staues to set them out,
no man can do in rime.

The xxx. chapiter.

LO humble men se that you learn,
what Agur heer doth say:
That God his word you holde therto
and ad ne take away.
He prayth to God that riche nor pore,
but meanly he may liue:
He tells of things are neuer ful,
and wunderous things that meue.

The

The xii. Chapiter.

Men may heer learn of chastitie,
and Iustice eke the way:
For whom that wine & drink ful strong
is meet and in what day.
And for that wife that list to liue,
vpright ly in this vale:
Let her heer read of Lamuel
to him his mothers tale.

FINIS.

¶ Thus Salomon hath tolde his tale,
ful wisely in his book:
And if you muse why I so short,
in hand his Prouerbs took.
You shall perceiue that after that,
ten Chapters ye haue red:
He dooth so chaunge in Adagies,
and sentences so shed.
That euery line vnto him self,
a perfet staffe would haue:
So should I not in eyght contain,
a Chapter so to saue.
Then vnderstand that after nine,
to thirtie I doo leap:
VVho list to haue of sayings sage,
twixt bothe he may them reap.

So then before, though that you ſee,
eleuen the figure ſet:
Yet the thirtie Chapter after,
in it theſe things ye get.
And then the laſt is thirtie one.
though twelue the figure bear:
So of the Prouerbs laſt of all,
the Chapters endeth there.
Now ſhall you haue him preache to you,
a ſermon ful of lore:
VVho ſo it reads and marks it wel,
ſhall make but little ſtore
Of goods or lands, of fame or name
of knowledge or of might:
Of pleſures, plants, and buildings eke,
he ſhall haue ſmall delight.

The

The book of the Preacher.

The i. Chapiter.

ALl things is ful of vanitie,
the preacher heer doth tel:
There is nothing is durable,
so long as we heer dwel.
And though a man be nere so wise
yet folly eke and greef:
To reign in him he may confesse,
as part of his beleef.

The ii. Chapiter.

BEgin he did to take delight,
in pleasures and in game:
His eye ne likte, but he it got,
ful vain he found the same.
As wel the wise to graue shall go,
as shall the idiot fol:
Wherfore to eat and cheerful be,
he puth vs to that scole.

The iii. Chapiter.

COnfesse he doth that all thing hath,
a time to go and come:
That all things was the whiche is now,
and shalbe in the rome.

The Preacher.

The works of God moste perfet are
and cause vs him to fear:
Bothe good and bad the Lord shall Judge
when that he shall appéer.

iiii. Chapiter.

DOutles the cause of Innocents
not heard did vexe him muche:
Our labour héer is ful of gréef,
the vanitie is suche.
Societie and feloweship,
is better then alone:
A yung man poor if he be wise,
excels a foole in throne.

The v. Chapiter.

ELect and chuse thy words aright,
when thou to God doost speak:
The labouring man dooth sléep ful sound,
when Diues braines dooth break.
Man when he dyeth shall nothing haue
but that whiche he did bring:
To eat and drink and ioyful be,
it passeth héer all thing.

The vi. Chapiter.

FUl foolishe is the riche man sure,
whom God muche good hath sent:

And

And yet t'enioy the things he hath,
the hart is not him lent.
But he that hath not swet therfore,
shall eat it vp at will:
Yet way they not their grædy lust,
and all the mouth to fil.

The vii. Chapiter.

GOod wholesome rules hær are you (giuen
from mourning for to flæ:
Flæ hasty spæche and angry mod
let wisedome guide thine eye.
So shalt thæ make thæ strong in dæd,
muche folly to preuent:
Man was made god, now is he bad,
by things hæ did inuent.

The viii. Chapiter.

HOw that we must obay the king
and rulers that do reign:
And yet how none is Lord of death,
his life for to retain.
This chapter telth and furthermore,
how Gods works are vnknown:
Though God prolong to punithe sin
yet fear thou him alone.

The ix. Chapiter.

The Preacher.

IN lokìng vpon outward things,
that God dwth giue to man:
To iudge whom he dwth lowe or hate,
that iustly no man can.
Nor tel the time when he shall die,
therfore for wisedome seek:
If thou be pore though thou be wise,
yet none wil to thée seek.

The x. Chapiter.

KNowe wel ye may the difference
twixt wisedome and a fol:
The babling tung that slaunder dwth,
yée shall not easely cole.
He telth of Kings that folly haue,
and wilbe ouerséen:
That land is blest whose hed is wise,
be it a King or Quéen.

The xi. Chapiter.

LIke, liberall men he dwth exhort,
to pore that they should bée:
And not to dout Gods prouidence,
what so that we dw sée.
That prosperous state héer in this life,
is vanitie and shall:
As long as world dwth stand with men
but God shall iudge vs all.

The

The xii. Chapiter.

MEn that run on til youth be paſt,
and neuer do repent:
In age ſhall ſhort come of their wil,
when vain their time is ſpent.
This is the end fear God and kép,
all his commaundements:
For God wil bring forth euery work,
and giue them their Iudgements.

FINIS.

¶ The Preacher thus his ſermon ends,
bothe ſhort and ſweet to hear:
The pleſant ſong of Salomon,
ſhall now to you appeer.
By parables how Chriſte dooth loue,
his Churche he dooth you showe:
And eke againe how shee him loues,
heer may you read and knowe.

The Canticles of Salomon.

The i. Chapiter.

A Frēdly talke the Churche doth vse
to Chriſte her loue ſo dēer:
And he again ſo ſets her out,
as now to bē her pēer.
Though foes do fume to ſē their lowe,
and faults in her there be:
Yet by his fauour and his grace,
they bothe do wel agrē.

The ii. Chapiter.

BEautifully as Lilly fair,
her ſong forthe on ſhē ſings
And ſhade ſhē took to reſt her ſelf,
euen vnderneath his wings.
Shē heares his voice as dowe ful milde,
and doth thereto incline:
The Fory foes they are forbod,
from hurting of the vine.

The iii. Chapiter.

CAll care ſhē did her loue to finde,
and ſought in euery ground:
Shē ceaſed not to ſēk and aſke
vntil ſhē had him found.

Hom

How shée did passe from wildernes,
with smoky pillers smelt:
How Princelike eke King Salomon,
within his Pallace dwelt.

The iiii. Chapiter.

O Dutles ful fair thou art my loue
and blemishe hast thou none:
Thy téeth, thy lips, thy neck and brest
are comely euery one.
My sister déer shée doth her call,
and loue on her he showes:
Commaunding windes to do her good
though contrary it blowes.

The v. Chapiter.

THe thing that Christ hath of his own
vnto his Churche he giues:
For to perfourm his tresures great
to her, it not him grieues.
His voice shée heares and doth confes
her self to be but bare:
How beautiful her husband is,
shée doth at large declare.

The vi. Chapiter.

FUl fare shée is of Christes loue,
and he of hers ful sure:

Whose

Whose comely state is painted out
to be ful fair and pure.
She is but one and vndefilde,
by Christe who made her cleane:
Where puritie of her is spoke,
none other doth it mean.

The vii. Chapiter.

GOd on she doth in comely wise
ful seemly to beholde:
Of all her parts so beautiful,
heer vnto you is tolde.
From top to toe she is describde,
of Christe the onely spouse:
Who like a palme doth growe ful trim,
with Christe vpon her bowes.

The viii. Chapiter.

HIm doth she chuse her for to teache,
by him she is vpholde:
The loue that she to her doth bear,
with tung can not be tolde.
She is again that pleasant vine,
that forth her frute doth bring:
For Christe her loue forefigured,
by Salomon the king.

FINIS.

¶ This ſong ful hard to vnderſtand,
dooth end with Chapters eyght.
VVith iudgement great it woold be red,
it is of mickle weight.
Though fooles doo laugh and toy there at,
yet be you ſure of this:
The ioyfull'ſt ſong in Bible book,
aſſuredly it is.
Now ſhall ye hear what Eſay ſaith,
he tolde of Chriſte to fore:
Ful Goſpel like he telth his tale,
now harken to his lore.

The prophecy

Esay the Prophet

The i. Chapiter.

All creatures he doth wil to hear,
record what he shall say:
How god had bin vnto the Jewes
ful mercikul alway.
But seing God they did not fear,
he threatneth them ful sore:
That God would ease him on his grief
yet sauing some in store.

The ii. Chapiter.

Before he telth by Prophesie,
how that the Gentiles all:
Should be conuerted to the Lord,
and worship him they shall.
Laying aside all variance,
and strife against the Lord:
But Israel should plagued be,
because he was vntoward.

The iii. Chapiter.

Cast out he would the heads and chief,
of all among the Jewes:
And send them children for to rule,
he telleth them this newes.

And

And all becauſe their pryde was ſuche,
their rulers went aſtray:
Their women eke ſhould baldnes haue,
whoſe tuſſocks had bẽ gay.

The iiii. Chapiter.

DEſtruction ſhall ſo light on them
their men ſhall ſo decay:
That wemen ſeuen ſhall take one man,
to be to them a ſtay.
But after this the Lord ſhall turn
his heauy wrathful hand:
And cauſe the remnant of the Iuſt,
in peace to haue the land.

The v. Chapiter.

ESay doth now begin to ſing,
a ſong for to deſcribe:
The Churche how like a vine it is,
wel kenſt on euery ſide.
But no good grape yet did it bear,
but braunches forth it brought:
So curſeth hee their grẽdines,
excelle and things they wrought.

The vi. Chapiter.

FUll power he hath to Prophelie
God ſitting in his throne:

Dauid

Doth send him forth to tel the flock,
their sinnes him self alone.
Their eares they stopt they would not (hear
their hart, they were so hard:
They had no awe vnto his words,
they did him not regard.

The vii. Chapiter.

GO tel the king, God said to him
the enemies shall not harm:
That Iuda haue conspired to hurt,
regard not thou the swarm.
A signe was giuen a virgin should,
conceiue and bear a childe:
So long before of Christe he tolde,
whose comming should be milde.

The viii. Chapiter.

HOw Israel and Iuda bothe,
as captiues should be led:
Th' Assirians power he telth before,
who should of them be hed.
And how that Christe most holy then
should be a stumbling stone:
Exhort he doth to godlines
the faithful euery one.

The ix. Chapiter.

IN darknes though the Gentiles sat,
yet vnto light they shall:
We calld by Christe who is the God,
that ruleth ouer all.
To the ten tribes he telth before,
that they should be cast out:
Because they did contemn the Lord,
and were so proud and stout.

The x. Chapiter.

KNowe wo and pain they shall that do
make lawes the poore to noy:
Th'Assirian prince should plague his church
and God would him destroy.
And yet to comfort his elect,
a remnant he doth say:
For all the spoile should yet be sau'de,
and kept vntil a day.

The xi. Chapiter.

LIneally how Christe should come,
of Iesses stock he telth:
And of his vertues and his power
whiche far alone excelth.
The mightie power shalbe ful milde
at time when he shall reign:
His frends shall flourish his foes shal fear
their brags shalbe but vain.

The

The xii. Chapiter.

MVche laud & prayſe ſhal then be made
and ſing they ſhall with cheer:
Though God was angry with his flock,
yet mercies now appeer.
And ſaying we ſaluation may,
now hope to draw from him:
His name we wil ſet out and prayſe
let Sion ſing this himn.

The xiii. Chapiter.

NOw doth he tel how God ſhould call,
the Medis in their might:
The Perſians eke for to appeer
his battail for to fight.
For to deſtroy the Babel power,
and bring their pride ful lowe:
And all their fame and progeny,
out right to ouerthrowe.

The xiiii. Chapiter.

BEcauſe he telth why Babilon,
ſhould ſo deſtroyed be:
Becauſe the Jewes there captiues were
but ſo ſhould he ſet free.
And how he ſhould derided be,
and come vnto his end:

The

The Philistins for all his death ;
no ioy should apprehend.

The xv. Chapiter.

PErfourm would God yet further (more
and Moab would be smite:
Their chéefest townes should taken be,
and spoild from them by might.
Their riuer great should staynedbe,
with blood of their owne stock,
Their ruine should on them so light,
for hurting of his flock.

The xvj. chapiter.

QUit him now God doth ful intend,
of Moab for his pride:
Because his Churche they would not (help
when hurt? did them betide.
Their pride therfore shall haue a fall,
he telleth to them plain:
In thrée yéares space the multitude
should taken be or slain.

The xvii. chapiter.

REwarded should Damascus be
the Sirians he doth mean:
And Ephraim that did decline,
should néer be washed clean.

By scourges great they should repent,
their straying so from God:
A foren power shall them inuade,
but sudenly forbod.

The xviii. Chapiter.

Woe the ships as sayled on the sea,
by Ethiopia might:
He wilth to flee with wings of sailes,
to tel the world the plight.
That Israel was brought vnto,
for breaking of their law:
How Gentiles should be caild to grace,
and stand of God in awe.

The xix. Chapiter.

The burden of the heauy plague,
that Egipt should sustain:
By Asirian power because they put,
their trust in Idols vain.
Yet shall the Lord giue them his law
and Assur eke the same:
And Israel in midst of them,
these three shall praise his name.

The xx. Chapiter.

When words would not make them
what Esay then said: (beleue

Against he gaue by nakednes,
that so they should be paid.
For three yéres space th'Assirians should
the Ethiopians broile:
And Egipt land likewise subdue.
not sparing bothe to spoile.

The xxj. chapiter.

AGain he telth how Babilon,
should quite be ouerthrowne:
Babel is falne, Babel is falne,
so should the noyes be blowne.
Idumea and Arabie,
the like should them befall:
The Medes and eke Persians,
should bring them in to thrall.

The xxii. chapiter.

BEcause Hierusalem did trust,
in walles and diches dæp:
Therfore the Prophet telth their fall,
whiche causeth him to wæp.
And how that Sobna had him made,
a Sepulture in vain:
For why as captiue he should die,
with tolled life in pain.

The xxiii. Chapiter.

The prophecy.

CAst down he saith that God would do,
the pride of Tirus town:
The marchants that had world at wil,
should be of small renown.
And yet when yéeres are past and gone,
that for her plague are sent:
Shée should again to former state,
be set and so repent.

The xxiiii. chapiter.

DEclare he doth that God wil curse,
and strike the earth for sin:
Bothe bed and fat none should escape,
when that he doth begin.
And yet not so but that a few,
should wel escape the same:
Unto the end that they might shew
the prayses of his name.

The xxv. Chapiter.

EXalt he doth the Lord aboue,
and praise him euermore:
For punishing the wicked so,
whiche set not by his lore.
And for the sparing of his flock,
and forcing fors to bade:
By similitude vnto his saints,
a feast to them he made.

The

The xxvi Chapiter.

FAithful men hær ſing to their God,
and dw therin confeſſe:
Their ſauing helth to come from him,
and the alſo their peace.
And how the dead in perfet ſhape,
ſhall riſe out of the duſt:
And how the Lord ſhall viſit them,
that in him had no truſt.

The xxvii. Chapiter.

GOd wil deſtroy Leuiathan,
the Deuil and all his might:
And wil defend his vine the Churche,
and purge her in his ſight.
Then ſhall ſhée render to the Lord,
his laudes with willing wil:
When from their foes they be returnd,
vnto his holy hil.

The xxviii. Chapiter.

HOw God would plague the Iſraelites,
who wine ſo faſt did drink:
That drunkennes they wayed more,
then on his law to think.
The ſtumbling ſtone that he would lay,
and worke his wil when hée:

Should ſée his time and point his place,
how euery thing should be.

The xxix. Chapiter.

IEruſalem ſhall puniſht be,
their ſacrifice ſhall ceace:
Their aulter ſhall ouerturned be,
their foes on them ſhall preace.
With lips alone and dreames of men,
becauſe they did him ſerue:
He would them ſtrike and yet of loue,
ſome ſæd he would preſerue.

The xxx. chapiter.

KNowing that they at Egipt ſought,
for help in their diſtreſſe:
And that they did the Prophets mock,
whiche ſought them to redreſſe.
Therfore he telth deſtruction,
to light vpon the ſwarme:
But yet all ſuche as do repent,
he ſaith ſhall take no harme.

The xxxi. Chapiter.

LIkewiſe the Lord doth curſe all thē,
that do his help forſake:
And put their truſt in man or horſe,
fore him that did them make.

Am

And yet stil fauour he doth, saith,
to them that wil amend:
And cast their Idols quite away,
on whom they did depend.

The xxxii. Chapiter.

MAche good doth come when rulers
haue place to sit & Iudge: (good
The nature of a churle is suche,
against the poore to grudge.
That careles wemen shall lament,
the ruine shalbe suche:
But when that Christ shal come to reign
their comfort shalbe muche.

The xxxiii. Chapiter.

NO gain at all shall they obtain,
that do the Churche molest:
When they haue spoild & don their wil,
God wil their deeds detest.
And giue vnto his flock a pause,
while he doth strike their foes:
That better they may kéep his lawes,
that all their doings knowes.

The xxxiiii. chapiter.

OF very loue that God doth bear,
to his elected sorte:

He wil imbrue his sword in blood,
to bate the wicked porte.
And so destroy the cursed train,
their Cittie so deface:
That Oule & Rauen with Ziim and Lim,
shall there haue dwelling place.

The xxxv. chapiter.

PErfet good ioy, beléef in Christe,
to suche that héer do dwel:
Doth bring to them their office tolde
that preache to men Gospel.
And eke the frute of those that hear,
the preching of it right:
To Sion shall they turn again,
and that in ioyful plight.

The xxxvi. Chapiter.

QUestionles the pride was great,
of Rabsaketh the Prince:
He thought by threats to make ẏ Iewes,
not able for to quinche.
Blaspheming God with spiteful taunts
and bragging in the might:
Of his great King Senacherib,
he spake his spéeche in spight.

The xxxvii. Chapiter.

Renting

RENting his clothes, Ezechiah
art councel of Esay:
Who tolde him plain he néd not fear,
the Lord his foes would pay.
Senacherib blasphemde again,
then Ezechiah prayd:
An Angel did his foes destroy,
so fel it as was sayd.

The xxxviiii. Chapiter.

SO sick then fel Ezechiah,
God did him helth restore:
And caused him prolong his yéres,
for fiftén had he more.
Then gaue he thanks vnto the Lord,
when signe of helth he saw:
And leaues of Figs vnto his pain,
were layd his sore to draw.

The xxxix. chapiter.

THen was the King reprwued muche,
Ezechiah by name:
For shewing of his treasures great,
to men that were of fame.
And that was to Embassadours,
that came from Babilon:
Therfore the Prophet Esay saith
thou shalt be wo begon.

The xl. Chapiter.

Wyche way our sinnes remitted be,
by Christe he telth before:
And of Iohn Baptist he doth shew,
and what shalbe his lore.
Rebuking eke Idolaters,
describing them ful plain:
And eke all those whiche God forsook,
and man doth trust ful vain.

The xli. Chapiter.

Alone doth God his people chuse
and that of mercy mere:
They beeing those among them selues
echeone doth other cheer.
With comfort he doth comfort them
their Idolles are but vain:
No things to come can tel but God
ne make that douts be plain.

The xlii. Chapiter.

Beholde he wilth that ready prest
is Christe for to obay:
In humblenes by suffering wise,
for our offence to pay.
The deafe, the blinde, and prisoners,
with suche like to releeue:

The Gentiles all shall called be,
vnto the right beleeue.

The xliii. Chapiter.

CAst care aside and haue good hope,
let nought make you afraid:
Thou Iacobs house, for I thy God,
wil surely be thyne ayd:
Alone I wil thy foes confound,
and eke also remit:
Thy sin my self of my good wil,
and think no more of it.

The xliiii. Chapiter.

DO dout away, be of good cheer,
yet once again my flock:
I am the same that alwayes hath,
born loue vnto your stock.
The Image and the workmaster,
are vain and perishe shall:
Though they be false he wil performe,
his seruants sayings all.

The xlv. Chapiter.

ERect a King he would, that should,
set free his Churche at large:
Cirus by name was he that should
receiue of God the charge.

There

There is none iust but God alone
that ruleth ouer all:
Who wil so worke that euery knée,
shall down before him fall.

The xlvi. Chapiter.

FAlne flat to ground is Babilon,
their Idols eke of golde:
Are beaten down whiche in the stréetes,
their shoulders vp did holde.
The Iewes he calth that they should
his workes of wōders wrought: (mark
His Iustice and his mercy bothe,
should son to them be brought.

The xlvii. Chapiter.

GOd now doth tel why Babel great,
should once be set a side:
Because that shée no mercy shewd,
when Iuda shée did guide.
And for their pride and bragging bosse,
and eke her folishe trust:
That in enchaunting shée did put,
now féel her fall shée must.

The xlviii. Chapiter.

HE telth of their Hipocrisie,
and doth the same reprowue:

Deferring

Deferring yet them to reward,
so moued by his loue.
Exhorting them to worship him,
for that to him is due:
So would he out of Babilon,
deliuer all their crue.

The xlix. Chapiter.

I Do exhort yée nations all,
that yée beléeue and holde:
The promises whiche God hath plight
and often to you tolde.
For sauing helth vnto you all,
if you the same beléeue:
By Christe and eke deliuerance,
from foes yée shall atchéeue.

The l. Chapiter.

K Nowne vnto God was wel the cause
why he the Iewes forsok:
The cause was their Iniquitie,
the whiche in hand they tok.
Yet should they knowe the power of God
not minisht long to be:
Christe shall obay and vpper hand,
of foes attain shall he.

The li. Chapiter.

Lok

The prophecy.

LOok wel vpon the faith that once,
in Abraham was found:
For I am hée, thus saith the Lord,
that shall thy foes confound.
Though scourged be Hierusalem,
yet shall their woful crosse:
Be profitable vnto them,
therby to haue no losse.

The lii. Chapiter.

MAke mery yée my people all,
captiuitie is past:
And ioyful frædome ye shall haue,
giuen vnto you at last.
His messengers he wil send out,
their beautie shall excel:
But one of all aboue the rest,
shall bear away the bel.

The liii. Chapiter.

NOt one almosse that should beléeue,
in Christe because that hée:
So simple should appéer to men,
and in suche powertie.
And yet him self should bear away,
our sinnes vpon the crosse:
And eke the pain vnto them due,
so paying all our losse.

The

The liii. Chapiter.

OF Gentiles mo the Gospel shall,
imbrace, then of the Iewes:
And frute shall bring accordingly,
as hearers of suche newes.
So God his people wil forsake,
and stand aside a while:
But yet at length he wil return,
and frendly on them smile.

The lv. Chapiter.

PRoclaim he doth, who so is dry,
come drink withouten cost:
And pay no more to stay your thirst,
your labour is but lost.
Draw nèr to God while he is nie,
and dō away your sin:
His word shall not out from him passe,
but somewhat it shall win.

The lvi. chapiter.

MAēche not the right, let Iustice passe
to Iudges he doth speak:
And saith for all, his house shalbe,
therin their plaints to break.
The watche men blinde as Dogs are
they wake but for their gain: (dum
From

From day to day to fil in wine,
there in is all their pain.

The lvii. Chapiter.

RIghteousnes God taketh hence,
lest they of plagues should taste:
Whiche he prepared to punishe sin
vpon the earth to cast.
Idolatrers they be rebukte,
for seruing Idols vain:
No peace can be to wicked men,
but war and endles pain.

The lviii. Chapiter.

SPare not but cry should ministers,
as watche men should they blowe:
And tel the people their offence,
not sparing hie or lowe.
How Hipocrites lok all for meed,
in fasting of their fast:
Of violence and doing wrong,
suche food we should not taste.

The lix. Chapiter.

THe wicked by his wickednes,
dothe perishe and decay:
But godly men their sin confes,
and so are don away.

For God him self his Churche wil saue,
when strength of man doth faile:
His word adioyned to his spirite,
shall ouer all preuaile.

The Lx. Chapiter.

Vp to the knowledge of the truthe,
the Gentiles shall be brought:
And heapes of them should come to god,
as one that hath them bought.
And Sion that forsaken was,
and often had il luck:
Should be refresht w̄ paps of Quēnes,
for on them should thē suck.

The Lxi. Chapiter.

A Pointed Christe is sent to preache
the wretched to relēue:
And sauing helth to giue to them,
whiche on him dō beleēue.
For whiche the faithful dō reioyce,
and lauds vnto him bring:
He shall cause vertue in his Churche,
abundantly to spring.

The Lxii. Chapiter.

BEhold the day right fain they would
wherin that they might sē:

The Chriſte that ſhould by promiſe tolde
ſet them at large and free.
God paſtours ceaſſe not for to preache,
and teache the way aright:
How people ſhall eſcape the rod,
that els on them ſhould light.

The lxiii. Chapiter.

COme forth and do his feat alone
ſhall God, his Churche to ſaue:
And in his wrath tread down the foes,
that gainſt his flock did raue.
Great benefits of his meer loue,
to his ſtil shew he doth:
Though Abram do not knowe our ſtate
yet God it kens forſoth.

The lxiiii. Chapiter.

DIrect he doth to God his ſpeche,
his prayers doth begin:
Intreating not that he would think,
vpon the peoples ſin.
But rather that of him they might,
ſome ſuccour feel and taſte:
In waying how their church was burnt,
and Cittie lay ful waſt.

The lxv. Chapiter.

Eſaiones

Eftsones he telth how Gentiles shall
him seek and eke imbrace:
And how that Iewes for scorning him
should be set in their place.
Muche ioy the chosen should atcheeue,
where as contrary wise:
Great punishement shall on them light,
that do his name despise.

The Lxvi. Chapiter.

FAl hie aboue God hath his seat,
and eke in hart of man:
And not in temple made by men,
and sacrifices than.
He doth mislike when mercy want:
oppressed he releeues:
The wicked with eternall pain,
by Iustice still he greeues.

FINIS.

¶ Thus haue you heard this Prophet speak,
of Christe his kingdome muche:
Rebuking sin with threats ful sore,
against bothe poor and riche.
And how the Iewes should feel the stroke
of Gods ful mightie hand:

By ſpoiles and waſte that forren foes
should make within their land.
And yet not quite forſaken should,
they be, when they did yeeld:
But be reſtorde and turne againe,
their Cittie for to build.
And that their foes whiche once did ſlowe,
and floorishe in their fume:
At length should ſtoup and to them bow,
and should no more preſume.
To doo them harme, and ſome of them
should quite their Kingdomes leeſe:
And heaps of Gentiles God should ſerue,
ful humbly on their knees.
For magiſtrates that iudge not iuſt,
and Prelates in their pride:
And people ſtout with necks ful ſtiffe,
he telth what shall betide.
Now Ieremy shall shew him ſelf,
what God by him did ſpeak:
VVho very yung was ſent of God,
his minde to Iewes to break.
And fortie yeeres he propheſied,
fiue Kings were come and gone,
At home he taught and eke abroad
to them at Babilon.

The Prophecy of Ieremy.

The i. Chapiter.

AT what time he did prophecy,
and also how that he:
Did think him self not to be meet,
to be as he should be.
But God doth him incourage forth,
and bids him to be bolde:
So then of their captiuitie,
by Ieremy is tolde.

The ii. Chapiter.

BEfore their eyes he doth set out
what God for them had wrought:
How they again and eke their prests,
did set the Lord at nought.
Therfore their sinne shall them destroy,
so that they shall not say:
That God is cause or hath delight,
that they should so decay.

The iii. Chapiter.

CRy out he doth and calth on them,
their sinnes for to repent:
So should their Churche be heald again,
God would from wrath relent.

The prophecy
Of Iudah and of Israel,
comparison he doth make:
Whiche for their whoring Idoll wise,
deuorcement he would make.

The iiii. Chapiter.
Dowles if truly they repent,
God would them not subuert:
The Circumcision outwardly,
not like to that in hart.
How Iudah should destroyed be,
for their vngodlinesse:
For whiche the Prophet doth lament,
in seeing their distresse.

The v. Chapiter.
Every sort were faine away,
from subiect vnto hed:
Bothe swearing false, and whorishe like
as neyghing horse they led.
Therfore should Iudah be destroyed,
the Caldeys should them wast:
So should they for their sinful life,
suche sorowes fele and taste.

The vi. Chapiter.
From far their foes should cõe & flock,
their Cittie to beset:

Their

Their ſin was cauſe they cared not
when preachers did them threat.
The Caldeys ſhould this reuel make,
not ſparing yung nor olde:
He willeth them to mourn, but they
regard not what is tolde.

The vii. Chapiter.

GOd doth rebuke the confidence,
in temple that they had:
For there they thought to make amends
though like were nere ſo bad.
Muche euil ſhould ſurely light on them,
for Prophets they deſpiſe:
Obedience God better likes,
then any ſacrifice.

The viii. Chapiter.

HE telth what reuel forren power
ſhould make among the Iewes:
And how if that they did repent,
they ſhould haue better newes.
The Prophets falſe hee doth rebuke,
for vttering of lies:
Lamenting muche their ſorrowe ſharp
that ſhould againſt them riſe.

The ix. Chapiter.

IN ſéeing what diſceit did reign,
he wiſheth that he dwelt:
Him ſelf alone in wildernes,
where no ſuche thing is felt.
In knowing God we onely ought
therein our ioy to finde:
The circumciſion of the fleſhe,
not like that is in minde.

The x. Chapiter.

KNowe wel they might that Gods of (golde
of wood and ſiluer eke:
Be far from Gods when they can not
once go, ne ſtand, or ſpeak.
Their paſtours were but beaſtes echone
their flocks did wander wide:
In man there is no good at all,
for ſuccour yet ſhé cride.

The xi. Chapiter.

LOok wel they ought to kéep the law,
for els hé doth them curſe:
When they were wild for to amend,
they were ſo muche the worſe.
Their fathers ſteps in worſhip falſe,
they walke to their decay:
To do's help he wilth to ſéek,
for them he might not pray.

The xii. Chapiter.

MAche muse he doth at wickeds welth'
yet God remayneth iust:
The Iewes forsaken of the Lord,
in him they did not trust.
The shepheards did the shæp seduce,
and trod his vine to ground:
And if conuert from sinnes they would,
then fauour should be found.

The xiii. Chapiter.

NOt words alone but signes therto,
God addid them to warne:
But nought would help their life so bad
they Iustly tok their harme.
Why God to fauour did them take,
and why he them refusde:
If they would mend the wicked life,
they should not be misusde.

The xiiii. Chapiter.

OF dearth that on the land should fal
and how the people prato:
And suche as faith old want to them,
their prayers are denaid.
The prophets that by false reporte,
did say from God they came:

Should fæl the thing that they denied,
such peace by lies they wan.

The xv. Chapiter.

Paſt help they were tho Moyſes ſhould
and Samuel for them pray:
Yet peſtilence with ſword and dearth,
and captiue led away.
Should light on them yet ſome ſhuld reſt,
to God them doth he call:
In mid among the rout, God made
him as a brazen wall.

The xvi. Chapiter.

Maint not thy ſelf with womã kinde,
a wife to thée to take:
For plague I wil this people ſore,
and captiues them wil make.
In Babilon: and yet return
they ſhall vnto this land:
The Gentiles ſhall their Gods forſake,
and take the truthe in hand.

The xvii. Chapiter.

Right froward were the Iewes and
for putting truſt in man: (curſt
Whoſe hart ful wicked is and il,
God onely ſearche it can.

The

The liuing waters they forsook,
the Sabboth day they brake:
Wherfore if in time they mended not,
their sinne should not slake.

The xviii. Chapiter.

Suche power as in the potter is,
to breake his pottes at wil:
Suche power hath God (who can denye)
his foes with force to kil.
The Iewes conspierd that Ieremy
should vered be with spéd:
And he to God his prayers made,
to plague them and their séd.

The xix. Chapiter.

Tel thou the heads, said God to him,
that they shall perishe all:
For sheding blod, and offring vp
their seruice vnto Ball.
Afore them all thy bottle breake
of earth out of thy hand:
Euen so likewise tel them, I wil
destroy them and their land.

The xx. Chapiter.

When Pashur heard that Ieremy preacht
he stroke him and thereto:

To

To iayle he went it helped not,
he taught as wunt to do.
It gréeu'd him muche ẏ they him mockt
he thought to holde his peace:
The word so boyled in his brest,
to speak he could not cease.

The xxi. Chapiter.

AGain when he was wild to tel,
what should of them become:
He said by sword and pestilence,
all should be slain saue some.
And those should be suche of the Jewes
as would them selues submit:
And be content in Caldey land,
as captiues for to sit.

The xxii. Chapiter.

BIdden he was to tel the King,
that Justice he should vse:
If not, that God would vtterly,
bothe him and his refuse.
Suche as with wrong their houses build
he cryeth on them wo:
Because in welth they would not heare
their pride should come ful lowe.

The xxiii. Chapiter.

Curse

Curse he doth heer frō God his mouth,
suche pastours as dō kēd
Them selues: and let the flock alone,
God wil them pay in dēd.
And pastours pure he wil prouide,
wherof one shall be chēf:
From Dauids house as king to guide,
by him to haue relēf.

The xxiiii. Chapiter.

Declare God doth by baskets twaine,
with Figs bothe good and bad:
What should become vpon the flock,
as he decrēd had.
Which was that some should haue re
and liue in rest and peace: (turn
The king should not with many mo,
whose hartz he could not pearce.

The xxv. Chapiter.

Exiled men in Babilon,
the Iewes for sin should bee:
Ful seuentie yeres the Prophet saith,
in their captiuitie.
At which yeres end that mightie power
shalbe subuerted quite.
And in like wise he telth before,
all rule shall lose their might.

The

The xxvi. Chapiter.

Ful earnestly he doth them moue,
their sinnes for to repent:
They brought him forth, he telth his tale
the Iudges did relent.
But Vriah who fled for fear,
was fetcht from Egipt land:
Iehoyaku of Iudah King,
him slue with sword in hand.

The xxvii. Chapiter.

GOd willed him that he should send
bothe yokes and bonds also,
To Princes, for to testify
in bondage they should go.
And who so would refuse to serue,
Nabuchodonozer,
Should plagued be, therfore he wilth
false Prophets not to hear.

The xxviii. Chapiter.

HAnaniah the Prophet false
did prophecy a lie:
And Ieremy did him reproue
afore great company.
Also a freshe he prophecied,
because his yoke was burst:

That

That bondage muche should come to them
and that therto then truſt.

The xxix. Chapiter.

IN written wordes he ſent to them,
that then in Babel were,
That they ſhould plant, & wed, and pray
for ſuche as ruled there.
For ſeuentie yéres ſhould paſſe and go,
ere they ſhould turn again:
And in that ſpace their land and power,
ſhould waſted be and ſlain.

The xxx. Chapiter.

KNowledge again frō Ieremies mouth,
was giuen to Iſrael:
That they ſhould home again return,
within their land to dwel
And how that God would him reuenge
vpon their furious foes:
But comfort his afflicted Churche,
and ſaue her from her woes.

The xxxi. Chapiter.

LArge bleſſing héer he telth to come,
when home they ſhould return:
All toy ſhall come and pleſantnes,
to ſuche as once did mourn.

A

A couenant new within their hartꝭ,
also he plight to make:
That he would be their God in deed,
if they not him forsake.

The xxxii. Chapiter.

MAny were the miseries that,
Ieremy did sustain:
For now he is in prison cast,
for speaking out so plain.
A feld he bought and hid the book,
that did record the same:
His prayers he made and once again,
their turning home did name.

The xxxiii. Chapiter.

NOw is the Prophet wild to pray,
for their return and rest:
Whiche ful and whole is graunted them
as they had had it erst.
With pardon for their former sinnes,
without their owne desartꝭ.
And Christe to reign in Dauids throne,
for euer in their hartꝭ.

The xxxiiii. Chapiter.

OF Zedechiah who was King,
of Iuda: what should come:

How

How he should taken be and his,
when Cittie and all is wun.
Because the couenant they did break,
to bond folke that they made:
Their lot with pine or pestilence,
should be or els with blade.

The xxxv. Chapiter.

PUt forth he doth as God him bade,
the Rechabites for loze:
Who would not break the olde precept
from fathers had tofoze.
But Iewishe pride would not obey,
though often they were warnd:
Therfoze to ruine they should go,
the Rechabites not harmd.

The xxxvi. Chapiter.

QUenched lest ỳ his wozds should be,
God bad to wzite them all:
So Baruch did and red the role,
befoze bothe great and small.
The King a little heard of it,
and burnt the bok in fire:
Again with moze it wzitten was,
and God pzouokte to ire.

The xxxvii. Chapiter.

RIght ſon as Zedechiah reignd,
to Ieremy he ſent,
To pray for him. By Egipt power
the Caldeys away went.
As Ieremy was preſt away,
in dungeon was he caſt:
But when the King had talkt with him,
he begd a better taſte.

The xxxviii. Chapiter.

SO fairly ſpake the councellours,
the Princes eares vntil,
That Ieremy to dungeon went,
there thought they him to kil.
An Enuche black his life did ſaue,
and drue him vp with cordes:
The King and he did talke alone,
he might not tel the Lords.

The xxxix. Chapiter.

THe Babel power the Cittie tok,
and Zedechiah fled:
He was ouer caught, his ſonnes were (ſlain
his eyes put out of his hed.
The poore alone are left in land,
and Ieremy at large:
Who gaue them more that did him god,
a comfortable charge.

The xl. Chapiter.

VNto two things the Prophet had
a choise at wil to chuse.
Babel to see, or tary stil
the first he did refuse.
Suche as for feare were fled away
to Godoliah came:
Whom Babel King had left to rule,
all Iudah that he wan.

The xli. Chapiter.

A Murder foule committed was
of Ismael by name:
For Godoliah he did kil,
who did deserue no blame.
And diuers more that wicked man,
their liues did also end:
And fled to King of Moabites,
who therfore did him send.

The xlii. Chapiter.

BOthe moste and least to Ieremy came
his councel to haue:
And willed him to knowe of God,
whiche way them selues to saue.
Who willed them in any wise,
to Egipt not to wend:

For if they did that whiche they feard,
their God would it them send.

The xliii. Chapiter.

CONtrary to their former graunt,
to Egipt næds they would:
The Prophet checkt, and Baruch eke,
who næds with them they should.
And there did God by Ieremy,
tel Egipt of her fall:
How Nebuchadnezer in place
should rule their Gods and all.

The xliiii. Chapiter.

DEclare he doth vnto the Iewes,
for their Idolatrie,
In Egipt land the whiche they did,
that they should surely die.
But men and wiues with froward hart
did tel what they did dæm:
We neuer throue sins that we left,
to serue the heauenly Quæn.

The xlv. Chapiter.

EVilly appaid was Baruch then,
he thought his like but lost:
His sorrowes did increace in him
seeing the Iewes so tost.

But

But Ieremy him comfort gaue,
and set his hart at stay:
For God (he said) hath giuen to thée,
thy life to be a pray.

The xlvi. Chapiter.

FRom God he speaks to Egipt land,
and telleth them ful plain:
How that the King of Babilon,
withall his mightie train.
Should them destroy and eke their King
their God and mightie power:
But yet his chosen Iacobs séed,
he would not quite deuour.

The xlvii. Chapiter.

GOd bad him tel the Philistins,
of their decay and end:
That parents to suche woe should come,
their Children not to tend.
How they of Tire and Zidon eke,
should wasted be also:
The wrath of God not ceasing til,
their pride were come ful lowe.

The xlviii. Chapiter.

HE telleth to the Moabites,
their ruine and decay:

Who once like churles to Israel,
vngraciously did say.
He curseth them that should them spare,
or stay his hand from blod:
And that because their pride was suche,
and hautie stubborn mod.

The xlix. Chapiter.

In like (he saith) the Ammonites,
whose valleyes were so fair
And Esaus stock the Edomites,
that thought of no dispair.
Damascus and Kedar also,
whom nothing did anoy:
With Elam eke, all these he said,
the Caldes should destroy.

The l. Chapiter.

Knowledge to fore of Babels fall,
he gaue also to them:
How that the Persians and the Medes,
should quite destroy their steme.
And how that God vpon his flock,
would haue a new regard:
And them restore into their state,
and giue their foes reward.

The li. chapiter.

LArgely he writes and telth the cause,
of Babels fall and spoile:
In Israels blod they did reioyce,
when that they had the foile.
The power of God he doth describe,
and Idols vain deuises:
He saith the Caldeys should so fall,
as neuer more to rise.

The lii. Chapiter.

MArk wel what rebels come vnto,
let Zedechiah preache:
He first rebeld and after fled,
his foes did him areche.
The temple burnt, the Cittie stroyd,
and thousands captiue led:
But Iehoyakim fauour found,
the King lift vp his hed.

FINIS.

¶ Thus Ieremy that liued so long,
and Kings so many saw:
That bode suche broyles for saying sooth,
to those that had no awe.
His tale is tolde, his book is doon,
now shall you hear vs tel,
How wofully he did lament,
the fall of Israel.

The Lamentation of Jeremy.

The i. Chapiter.

ALl helpe is past, Hierusalem,
is now subuerted quite:
Her frends are now become her foes
when fayled is her might.
Her stretes are void her prestes are slain,
her foes they dw reioice:
Nothing but teares and heuines,
hath sin set for her choice.

The ii. chapiter.

BEholde the holdes are now destroyd,
the Princes ouerthrowne:
The Saboths and the holy place,
they cannot now be knowne.
The Virgins and the Sentours,
sit weping on the ground:
The enemies dw clap their hands,
no comfort can be found.

The iii. Chapiter.

COmplain he doth of all the greefs,
that many wayes he felt:
And yet in God he puts his truste,
that alwayes his hath helpt.

For sin, the Lord doth his correct,
whiche best is to confesse:
And then he wil his fauour send,
and things amisse redresse.

The iiii. Chapiter.

DUtles the wise like to fine Golde,
are now like potters clay:
The Nazarites that were so fair,
their beautie is away.
With hunger wemen sore oppress,
their Children they do eat:
The blody prest and Prophets false
did bring to them this meat.

The v. Chapiter.

END hēr his Lamentations,
hē doth with earnest prayer:
Beseeching God to lok vpon,
how foes with them did fare.
Confessing yet that he doth reign
and shall for euermore:
Who turning vs then shall we turn,
and surely not before.

FINIS.

EZechiel dooth now begin,
to fortifie and proue:

That

That God would ſure the Iewiſhe Churche,
as he had ſaid, remooue.
By viſions ſtraunge he dooth expreſſe,
the things to come to paſſe:
As he in Caldey land did dwel,
where he a captiue was.
Yet comfort dooth he giue again,
to the afflicted flock:
And telth the ruine of their foes,
and ſuche as did them mock.
But cheef of all the regiment,
of Chriſtes kingdome pure,
He dooth ſee out an happy ſtate,
for euer to indure.

The Prophecy of Ezechiel.

The i. Chapiter.

AS he in Caldey land did dwel,
by Chobar riuer ſide:
In the fift yéar that Iehoyakim,
the King did there abide.
Ezechiel a viſion,
of foules and whéeles did ſée:
And one vpon a bowe did ſit,
on hie in maieſtie.

The ii. chapiter.

BIdden he was for to stand vp,
and speak against the Iewes,
Their sinnes rebuke, & how they should
his preaching quite refuse.
Rebelling stil, as auncetours
of them had doon before:
A hand he saw that helde a book,
that sorrowes threat therfore.

The iii. chapiter.

CAused he was to eat the book,
and boldenes God him gaue
With strength & power, wt swoord & sprite,
him self for to behaue.
His charge is giuen, his office set,
whiche if he should neglect,
The folke in sin should perishe all,
and he for blood be checkt.

The iiii. Chapiter.

DEclare he dooth Hierusalem
besieged for to bée:
And many yéeres the Israelites,
to féel captiuitie.
And hunger suche on them to fall,
as like hath not béen heard:

Their

Their excrement? of force to eat,
good food should be so bard.

The v. chapiter.

EFtsoones a signe to him was giuen,
by shauing of his hear:
By burning some, by wherling some,
and little some to spare.
That so flock with the Pestilence,
with sword and famine great:
Should be disperst and eke so plagued,
as Childe the Fathers meat.

The vi. chapiter.

FOr worshipping of Images,
and Idols that are vain:
On tops on hils, and eke in vales,
he saith they shalbe slain.
A remnant yet there shalbe left,
that in their woful grée:
Shall them repent and turn to God,
and haue of him reléef.

The vii. Chapiter.

GOd dooth by him tel plainly out,
the ruine of the land:
From Est to west, from north to south,
no part of it to stand.

But

But all ſhould be ſubuerted quite,
he wil not chaunge his minde:
In preſt or els in auncient man,
no councel ſhould they finde.

The viii. Chapiter.

HE ſitting in his houſe among,
the auncients in exile,
Hieruſalem he went vnto,
in viſion for a while.
And there ſuche euils in ſecret place,
he ſaw them to commit
And eke abrode whiche cauſed iuſt,
them to be plagde for it.

The ix. Chapiter.

IEruſalem that did commit,
ſuche euils as were to bad,
Hath now ſuche meaſure mett to them,
as once they meſured had.
But one yclad in linnen white,
did mark the mourning ſort:
And they did ſcape when ruine fel,
the marker made report.

The x. chapiter.

KNowe more he doth of things to fore,
The man arayd in white:

Did fier fetche from Cherubins,
appearing to his sight.
And then the beast, and eke the wheles,
that he had seen tofore:
He saw again in vision wise,
with sundry faces foure.

The xi. Chapiter.

LEd now he was for to beholde
the cheef that ruled il:
And wild to say that they should pay,
for blod that they did spil.
A ruler died, then out he cride
to God to holde his hand:
His bown is heard, and Cherubs gone,
and he in Caldey land.

The xii. Chapiter.

MOre plainly by a fardle born,
and packing in the day:
Their thraldome and captiuitie,
thereby perceiue they may.
A remnant yet should saued be,
to tel of all their gilt:
And spedely the wrath should come,
though otherwaies they built.

The xiii. Chapiter.

Now

NOw doth he tel the Prophets falſe,
what ſhould of them betide:
Their daubed wall that they had made,
it ſhould not long abide.
Their women eke that pillowes made,
and kercheues for to charme,
Should periſhe to, for promiſing
the wicked ſafe from harm.

The xiiii. Chapiter.

OF ſuche as Idols in their hart
did kéep, and yet pretends
The contrary, and Prophets falſe,
he telth of bothe their ends.
Yet ſtil a remnant God wil kéep,
his Churche for to increace:
The righteous men alone ſhall ſcape,
their ſin he wil releace.

The xv. Chapiter.

PRofitable is not the wood,
that commeth of the vine:
No longer then it beareth frute,
wherof is made the wine:
Euen ſo likewiſe Hieruſalem,
that bringeth forth no frute,
Shalbe conſumde with fier at home
and eke in her purſute.

The

The xvi. Chapiter.

Quenche now their pride, he go'th about
their progeny to tel:
How bare they were, how God thē clad,
they did that was not wel.
For Sodome nor Samaria,
suche whordome wrought not:
In worship false to Idoles vain,
as neuer more was wrought.

The xvij. chapiter.

Wherse he doth by Egles twain,
what shall of Israel hap:
Who thought to plant in Egipt power,
but it should take no sap.
Their king also that promise made,
to Babel to obay:
For breaking of his othe to him,
ful dearly he should pay.

The xviii. Chapiter.

Some (wher it saith) shal haue reward,
in him that doth it vse:
Eche man shall bear his owne offence,
he shall none other chuse.
But who so doth his sin repent,
shall pardon haue therfore:

And he that doth god like forsake,
shall pay ful dær therfore.

The xix. Chapiter.

TEl now he doth what Lions sprang
out of the Lioneſſe:
What catching kings, Hierusalem
did bræd to her distresse.
How as a vine thæ flowrisht once,
and did from thence decay:
And therfore now in wildernes,
there should thæ dry away.

The xx. Chapiter.

UNto him came the elders then,
who did to them declare:
For all their sin from time to time,
how God yet did them spare,
Not hearing suche as ydlded not,
but wrath vpon them take:
And spare the reſt that feared him,
euen for his mercies sake.

The xxi, Chapiter.

A Sword hæ saith shall all deuoure
and spare ne hie nor lowe:
The Babel power should all destroy,
inchauntment taught him so.

The Ammonites should also quaile,
their kingdome should be wun:
The Babel power should them destroy,
where they their life begun.

The xxii. Chapiter.

BEholde this chapter, mark it wel,
how all was out of frame:
What sinnes there reignd in Israel,
he doth vnto you name.
The rulers and the Prophets eke,
the prest and people all,
In sundry sinnes without en shame
eche one of them did fall.

The xxiii. Chapiter.

COmparison of women twain,
that whoredome do commit,
He doth compare to Israel,
and Iuda like to it.
Whose filthy foule Idolatrie,
prouoked God to ire:
The Childe first born they spared not,
to burn in flaming fire.

The xxiiii. Chapiter.

DEclare he doth by double signes,
what they shall come vntil:

As

As fleshe in pot doth sæthe to scum,
so should they for their sl.
His wife doth die, he mourned not,
as he of God was wild:
No more should they haue space thereto,
when that their frænds were kild.

The xxv. Chapiter.

EVil hap should come of Ammonites,
and Moabites by name:
Because they did reioyce and laugh,
when Israel had blame.
The Edomites and Philistines,
should eke stoup to the Est,
That is to say to Babel power,
and be of them possest.

The xxvi. Chapiter.

FOr like offence that Cittie great,
that Tirus hight by name:
Should haue the foile and be possest
of straungers to their shame.
The Iles and merchants wunder shall,
when they shall hear the same:
A Cittie new in ruine great,
that was of mickle fame.

The xxvij. chapiter.

GReat was the welth that Tirus had,
he doth tel it at length:
Their fame, their name, their quiet ſtate
their power and eke their ſtrength.
All theſe with all their men and might,
their force by ſea and land:
Should be deſtroyd for euermore,
by might of forren band.

The xxviii. Chapiter.

HE telleth now what pride he had,
that Tirus rul'd as king:
And of his fall and Cittie eke,
they fearing no ſuche thing.
To Zidon to he ſhewes aſmuche,
that like on them ſhould fall:
And how Gods folke ſhould liue in peace
when foes were ſtroyed all.

The xxix. Chapiter.

IN like he ſaith that Egipt power,
ſhould quite be ouer run:
And fortie yéeres it ſhould lie waſte,
after that it were wun.
The King of Babel ſhould it haue,
to be his ſouldiours gaines:
Becauſe at Tirus they did win
ſmall profit for their paines.

The

The xxx. Chapiter.

KNowe wel you may he doth not fain
but telth again their wo:
Their cũtrie spoild, their Cities down,
their neighbours serued so.
Their Idols eke should be defaste,
their strength should not auaile:
Their foes with force of God his power
so fiercely should assail.

The xxxi. Chapiter.

LIke power to the Assirians,
in Egipt could not be:
And yet Nabuchodonozer,
the same destroyed he.
This he doth tel that they should think,
that they might not withstand
The rage of Babel when it com'th,
for to destroy the land.

The xxxii. Chapiter.

MEche moze to make now is he wild,
for Pharo that was King,
Who should be slain, and riuer ful
of blod should ouer spring.
As other Kings were ouerrun,
and brought vnto the pit,

So Egipt pryde should haue a fall,
as iust reward for it.

The xxxiii. Chapiter.

NOte wel this thing when preacher s
& warning men do giue, (preache
They be discharged if they repent:
they shalbe sure to liue.
Eche man shall bear his owne offence,
the godly shall haue meed:
They that did rest and at him left,
ful wickedly should speed.

The xxxiiii. Chapiter.

OF shepheards that their profit seek,
and not the shéep to feed,
He doth describe what God wil do,
euen pay them for their meed.
And take his flock in hand him self,
deuiding shéep from shéep,
And giue the flock at length to Christe,
whiche truly shall them kéep.

The xxxv. Chapiter.

PUblishe vnto Idumea,
he doth what God would do:
Because that Ismel they had greu'd,
they should be greéued to.

As

As bloodely the Israelites,
they had with war oppreſt:
So ſhould their blod be ſpilt again,
and none of them haue reſt.

The xxxvi. Chapiter.

Quicken he doth the Israelites,
that they ſhould not diſpair:
For God would all their foes deſtroy,
and them again repair.
His mercy onely moouing him,
and not of their deſart,
And take from them their ſtony myndes,
and giue them fleſhy hart.

The xxxvii. Chapiter.

Right ſon as he in feld was ſet,
a miracle he wrought:
For dried bones tok fleſhe and breath,
that God vnto them brought.
By whiche he telth that Israel,
that ſeemed to be gone,
Should take return and Iuda bothe,
and be eke ioynd in one.

The xxxviii. Chapiter.

Suche enemies as ſhould ariſe
he doth them here deſcribe:

As Gog and Magog in their power,
the Churche for to deride.
And they to come in latter dayes,
as Prophets tolde before:
Yet God should stay their furious rage,
and punithe them therfore.

The xxxix. Chapiter.

THe Lord is bent against this Gog,
a wretched end to haue:
Their slaughter such seuē monthȝ to seek
to bring them vnto graue.
Then shall his people rest in peace,
and heathen tolde the cause:
Why Israel afflicted was,
for breaking of his lawes.

The xl. Chapiter.

VNto the Cittie he is rapt,
and there he doth beholde
The building of it fair again,
as it was to him tolde.
From gate to gate all mesurde out
an angel with a rēd:
And eke a line, did point the same,
as it should be in dēd.

The xli. Chapiter.

AT large to him described was,
the temple then of God:
And measurde out by Cubits mæt,
euen with a rædy rod.
The holy place, the Cherubins,
and eke the Palmy træs:
The courts, the dores, with all at large,
in vision he sées.

The xlii. Chapiter.

BRought now he is to th'vtter court,
the chambers for to sée:
In length and bredth, and tolde he is
that there the prælts should be
Apointed for to tire them selues,
their portion eke to eat:
And holy rowmes therin, to lay,
the sacrificing meat.

The xliii. Chapiter.

COme now he is for to beholde,
the glory of the Lord:
Who with him tel the Israelites,
that they shalbe restorde,
If they repent their former life,
and do no more there after:
Then doth he sée set out to him,
the fashion of the aulter.

The xliii. Chapiter.

DEclare he doth good wholesom rules
his prests for to obserue:
Lok whiche of them had Idols likte,
as prests they might not serue.
What robes to were, what wiues to take,
to them is her exprest:
At burials they might not come,
ne feed of rented beast.

The xlv. Chapiter.

ELect apart foure portions were
within the holy land:
For Prest, for Prince, for Cittie and Churche,
ethe lot set out with wand.
A lesson giuen to Magistrates
for measure and for weight:
Oblations eke how them to make,
is her set out ful streight.

The xlvi. Chapiter.

FOr sacrifice on Saboth dayes,
the gate her they knowe:
In temple where the folke came in,
ther out they might not go.
The Prince in middle of them all,
must be when God they serue:

Til he go out a charge they haue,
from him they may not swarue.

The xlvii. Chapiter.

GOd doth him shew the pleſãt ſtremes
that from the gates should run:
What plentie of fiſhe should therin be,
for fiſher men to come.
On ſides wherof what trées should growe
that monthly frute should bear:
The borders of the holy land,
it is appointed there.

The xlviii. Chapiter.

HEer now by lot is pointed out,
eche tribe how he should lie:
The prieſts and Leuites haue their parts
the holy temple by.
Whose portion eke is pointed out,
and all the Citties shore:
The Prince again his part is tolde,
this Prophet ſpeakes no more.

FINIS.

¶Thus haue you heard this Prophet ſpeak,
vnto the people tho:

That

That captiues were in Caldey land,
and vnto ſundry mo.
Now commeth in that man of wit,
a Seer you may ſay:
VVho tolde before of Monarchies,
their reign and their decay.
The Romaine power he telleth of,
of Turk and Antechriſte:
Of golden dayes that ſhould be ſeen,
in regiment of Chriſte.
His name to tel is Daniel,
that deemed doughtie dreames:
VVho ſtil did win of enemies,
for all their craftie meanes.

The

The Prophecy of Daniel.

The first Chapiter.

AND when the King of Babilon,
Hierusalem had wun:
Yung men of Jewes for to be kept,
he willed to be don.
Their fare was set they it refusde,
and eat and drank ful hard:
Yet were they fair and wisdome had
none were to them comparde.

The ii. Chapiter.

BVt Daniel, there was not one,
could tel the King his dream:
Who tolde it him and this therto,
the truthe what it did mean.
For whiche he was a ruler made,
the chéef and nert the King:
His fellowes thrée did rule also,
to whiche hé did them bring.

The iii. Chapiter.

COmmaunded were the multitude
an Image to adore:
Sidrach, Misach, Abednago,
would not to die therfore.

Into an ouen then were they cast,
alliue with one they walkt:
The King it saw and cald them out,
and with them frendly talkt.

The iiii. Chapiter.

DReam did the King another dream,
whiche Daniel did expound:
How that the King for his great pride,
as Ore should feed on ground.
And that seuen yeres, the whiche he did,
and after raigned again:
Confessing God to haue the might,
and he alone to reign.

The v. Chapiter.

EVen as before a prideful Prince,
came now again in place:
Who proudly drank in holy place,
and saw before his face,
A hand did write vpon a wall,
whiche Daniel tolde ful plain:
The Medies and the Persians,
shoule rule when he was slain.

The vi. Chapiter.

FUl mightie power had Daniel tho,
the Princes did him hate:

In

In Lions den they got him cast,
but nought by it they gat:
He was preserued, they were deuourd,
their families and all.
King Darie gaue commaundement,
on Daniels God to call.

The vii. Chapiter.

GReat beasts were seen in number (foure
of Daniel in his bed:
By vision he this sight did see,
which troubled sore his head.
Foure Monarchies these beasts did shew
their hornes were kingdomes ten:
In latter dayes God by his sonne,
he should destroy them then.

The viii. Chapiter.

HE now doth see a mightie Ram,
whose force none could resist:
But with his hornes he ruled all,
and did euen what him list.
The Medes and the Persians,
they were the Ram so whot:
The Grecian power did them destroy
compared to a Gote.

The ix. Chapiter.

In

IN this place Daniel doth desire,
that that whiche Ieremy said:
Might be fulfild and then confesse
his sin he did and prayd.
The prayer is heard, the seuentie weeks
the Angel did expound:
The Cittie is built, and Christe is born,
to them that did him wound.

The x. Chapiter.

KIng Cirus ruling Persia,
the third yeer of his reign:
A man clothed in linnen white,
appeerd to him again,
And tolde him things that were to come,
at whiche he was abaght:
But that Gods Angel made him strong,
his countenance had daght.

The xi. Chapiter.

LIke as before so now again,
of Kings to him is tolde:
The Persian power, the might of Greece,
and eke of Egipt bolde:
Of Siria as some suppose,
and last of Romaines might.
These kingdomes all not one to faile,
against the Churche should fight.

The

The xii. Chapiter.

MIchael then that mighty Prince,
shall stand for to defend,
The Churche of Christe the general day
the troubles quite shall end,
Wherin to blisse some shall arise,
and some to bitter pain:
Some shall their faults amend before,
and some in sin remain.

FINIS.

¶ Daniel now his minde hath said,
as God to him did tel:
His sight he had in things to come,
all others did excel.
The Iewes that in captiuitie,
in Caldey land did dwel:
He them reueald with ioyful speeche,
deep sorowes to expel.
Hosea he dooth followe next,
who then did prophesie:
VVhen Israel quite from their King,
Rehoboam did flie.
He tolde them of their seruice vain,
in Bethel vnto calues:
How vain it was vnto suche Gods,
to seek for helthful salues.

Three ſcore and ten they were his yeeres
to ten tribes that he preacht:
Say what he could they mended not,
they ſcorned that he teacht.
The vengeance due for ſinful life,
he vouched to be ſure:
And mixt among Gods mercies great,
by it them to allure.
To worship God as law did wil,
ſet out by him aboue:
And leauing all their owne intents,
ſo should they haue his loue.

The Prophecy of Hoſea.

The firſt Chapitet.

A Harlot he is wild to wed,
of whom he ſonnes begat:
The whoriſhe life of Iſrael,
is ſignified by that.
The Gentiles ſhould be called in,
Gods people for to be:
And all the tribes ſhould ioyne in one,
and louingly agree.

The ii. Chapiter.

BEcause with Ball they did commit
moste filthy whordome so,
The Prophet them doth threat for it,
God scorth their filth to shew.
Except that they repent and mend:
whiche if they dw, that then
As spoused wife moste husband like,
he would them loue as when,

The iii. Chapiter.

CAst of (he saith) the Iewes should be
as drunk with Gods ful vain:
To take a harlot he is wild,
to shew the thing again.
That King or prest they should not haue
and that for many dayes:
And yet at length Christ should them saue
to whom they should giue praise.

The iiii. Chapiter.

DEclare he doth how sin did reign,
and none misliste the same:
Bothe Princes, people, and the prest
in sinning had no shame.
Wherfore he threat that God wil strike
and punishe them therfore.

So that to Idols sacrifice,
they should do so no more.

The v. Chapiter.

EFtsones the sinnes he doth tel out,
of Israel by name:
From moste to least they mended not,
to God their liues to frame.
God should they seek, then would he not
of them again be found:
Of other power for ayd they should,
and so themselues confound.

The vi. Chapiter.

FAl fast to God they did then hie,
repenting of their il:
So knowledge they should haue to do,
that God to them did wil.
The Prophets spared not to cut,
their sin with words so sharp:
The priests to steale by one consent,
no other thing they carp.

The vii. Chapiter.

GOne all astray the people were
their King they did disceiue:
As Bakers ouen so burned they,
in sin to whiche they cleaue.

Their truſt they had in Egipt help,
ſhall not them help in deed:
They turned them but not aright
when that they were in need.

The viii. Chapiter.

HOw they a King and rulers eke,
did chuſe but not by God:
And Idols vain did cleaue vnto,
whiche he had them forbod.
For whiche their ſin he wil them pay
to teache them to offend:
With fier their Cittie ſhalbe burnt,
to Egipt ſhall they wend.

The ix. Chapiter.

IN leading of an whorſhe life,
an hunger ſhall they haue:
They ſaid the Prophet was a fol,
the ſpirituall men did raue.
Their wombs and breſt ſhould dried be,
their childzen lang not liue:
And for a pray vnto their foes,
he would them alſo giue.

The x. chapiter.

KIng ouer them they ſhould haue none
their Idols ſhould be ſtroyd

Bothe Iuda and Samaria,
they ſhould be ſore anoyd.
To plough and reap in righteouſnes
and mercy they are wild:
If not betime in the morning,
their King he ſhould be kild.

The xi. Chapiter.

LOuingly from Egipt land,
he ſaith that he them led:
And cheriſht them with food therto,
and gaue them heauenly bread.
Ful lothe he is to puniſhe them,
though it they do deſerue:
Thou Ephraim miſbyde it ſelf,
yet Iuda did not ſwarue.

The xii. Chapiter.

WIthe crokednes did Ephraim vſe,
with Iuda doth he talke:
As Iacob liu'de and pleaſed God,
ſo would he haue them walke.
In tabernacles they ſhould dwel,
as in their ſolemne feaſt:
Becauſe they ſerued not their God,
nor did regard his heaſt.

The xiii. Chapiter.

NO end they made of worſhipping
their Idols and their calues:
Yet God their God remayneth God,
none els for ſin hath ſalues.
Yet Lion like he wil them vſe,
but ſo as for a time,
The death of death he ſaith to be,
and bring them down that clime.

The xiiii. Chapiter.

OF Iſraels return he telth,
how forren power they leaue:
They do confeſſe they did tranſgreſſe,
now vnto God they cleaue.
Who wil thē bleſſe & make them growe,
whoſe braunches ſhall ſo ſhed:
That others ſhall return by them,
and lack the life they led.

FINIS.

¶ Hoſeas heer hath tolde his minde,
a Prophet ful of zeale:
And Ioel now beginth to ſpeak,
Gods counſel to reueale.

The Prophecy of Ioel.

The first Chapiter.

A Famine he doth tel to come,
their frute for to destroy:
He wilth ỹ drũkards for to mourn,
their throtes should be ful dry.
Their wine, their ople, their wheat and cozn
should be destroyd wỏ blasting:
Therfore he wilth them to proclaim,
a common prayer and fasting.

The ii. chapiter.

BEholde a power shall come on them,
to ruine and to wasse:
Therfore to turn and to repent,
he willeth them make hasse.
And then the Lord to them wil turn,
and blesse them in his loue:
Their sonnes & daughters shal haue gifts
signes shalbe from aboue.

The iii. chapiter.

COntrole he wil the enemies,
that had destroyd his land:
And serue them so as they had don,
when they had them in hand.

Let

Let Iuda now make ſpear and ſhælde,
let Gentiles quake and fear:
The Lord him ſelf wil pitche the field,
Hieruſalem to chær.

FINIS.

¶ Thus Ioels tale is finished,
three Chapters ful of lore:
Now Amos dooth aſmuche contain,
and twice ſo many more.

The Prophecy of Amos.

The i. Chapiter.

AMos hæ did Prophecy,
in Ieroboams dayes
Damaſcus and the Philiſtins
ſhall perithe as he ſayes.
Tirus and Idumea,
the like ſhalbe their lot:
And Ammon for his crueltie,
whiche was the ſonne of Lot.

The ii. Chapiter.

BEcauſe of Moabs crueltie,
againſt the Edomites:

Bothe

Bothe he and Iuda for their fact
shall see ful woful sights.
The Israelites for careles spoile,
shall flee before their foes:
What works for them the Lord had
he brefly to them shewes. (wrought

The iii. Chapiter.

CAn any thing be wrought or don,
but God doth work the same:
His Prophets that do prophecy,
they do it in his name.
That Israel shalbe destroyd,
by Egipt God doth tel:
Samaria and Bethel eke,
shall haue their fe as wel.

The iiii. Chapiter.

DOun wil he throw their rulers eke,
for spoyling of the pore:
They thought by outward holines,
to scape so sharp a shoure.
By famin and great scarsitie,
by pestilence and sword,
He punisht them: it would not serue,
to bring them to his word.

The v. Chapiter.

Full

Euil hap ſhould fall on Iſrael,
for them he doth lament:
Leaue of from wrong he willeth them,
with ſpéd for to repent.
It wil not ſerue their ſacrifice,
ne burning of incence:
When Iudgemẽt runnes as water flud
he wil with them diſpence.

The vi. Chapiter.

Full pleſantly their Princes liu'de,
deliting all in eaſe:
With meat and drink and melody,
thus they them ſelues did pleaſe.
Therfore the Lord did ſwear their end,
they truſted in their ſtrength:
As captiue men they ſhould be led
therfore away at length.

The vii. Chapiter.

Giue ſignes he doth by Graſhoppers,
by fire and lined wall,
That God would ſtroy the Iſraelites,
and ouerthrowe them all.
Amaziah vnto the King,
of Amos did complain,
And him rebukte, but he him tolde
what therby he ſhould gain.

The

The viii. Chapiter.

HE yet again doth tel the heads,
how they the poꝛ oppꝛesse:
And vsed shameful robbery,
in making measures lesse.
Foꝛ whiche they should be ouer run,
and perishe with the swoꝛd:
A famine he would send on them,
the wanting of his woꝛd.

The ix. Chapiter.

IF all the wayes they seek they can,
yet shall they not put by:
But bothe the temple and themselues,
he wil them bothe destroy.
Yet wil he sift as in a siue,
his chosen from the rest
And home they shall return again,
and liue in quiet rest.

FINIS.

¶ This Shepheard he hath tolde his minde,
that came from keeping sheep:
Now Obadiah dooth come in,
to comfort them that weep.

The

The Prophecy of Obadiah.

The first Chapiter.

A Prophecy he doth declare,
against the Edomites
For hering of their Uncles kin,
in their malitious spites.
And when that they destroyed be,
for hurting Iacob so:
Then shall the Churche ful quiet be,
and rid from all their wo.

FINIS.

¶ So dooth this Prophet end his woords,
more speeche he dooth not vse:
Now Ionas you shall hear to tel,
to Niniuie her newes.

The Prophecy of Jonas.

The first Chapiter.

AS God him bad he would not do,
but fled another way:

In

The prophecy.

In ship, a tempest did arise
they cast him in the sea.
In doing so they pardon art,
a Whale did him deuoure:
Three dayes and nights the fishes womb
was vnto him a boure.

The ii. chapiter.

BEing thus of the fishe possest,
his prayer he did make:
Protesting suche as followe lies,
Gods mercies they forsake.
But Ionas saith that he wil pay
the vowes he tok in hand:
As God did wil, so did the Whale
this Prophet cast on land.

The iii. chapiter.

COmmaunded was he once again,
to Niniuie to shew:
In fortie dayes they mending not,
God would them ouerthrowe.
A fasting then proclaymed was,
the King and they repented:
For mending of their former life,
God stayd that was inuented.

The iiii. Chapiter.

Displeased

Displeased greatly Ionas was,
that Niniuie was spared
Without the Cittie in a bothe,
ther angerly he sarde.
A gourd sprang vp and shaded him,
that it decayd he thod:
For Niniuee he cared lesse,
so is he tolde of God.

FINIS.

¶Heer Ionas book is finished,
in chapters foure set out:
Now Michah shall appeer to you,
the same we go about.

The Prophecy of Michah.

The first Chapiter.

AS God him bad he spareth not
but plainly doth he tel:
That down should go the kingdoms bothe
of Iuda and Israel.
This was the cause Idolatrie,
that foully they did vse.

For

For whiche the power of forren folke,
should them and theirs abuse.

The ii. Chapiter.

BEcause the mightie men did spoile,
the pwr of house and fæld:
He telleth them God would them plague
their foes should make them pæld.
They wantonly did mock and skorne,
the preachers that did preache:
He that of wine would preache to them,
he best of all did teache.

The iii. Chapiter.

CRy out he doth against the heds,
that did the people spoile
And sayth their cry it should be heard,
when they should haue the foile.
Their Prophets did for money preache,
the rulers built in blod:
Their glorious state shuld therfore down
in Gods displeasing mod.

The iiii. Chapiter.

DEvine he doth that Christe his (Churche
shall florishe ouer all:
And that far of to serue the Lord,
one shall another call.

Their

Their worldly cares & warlike minde,
shall quite be laid aside:
Though some conspire their ouerthrow,
it shall not so betide.

The v. chapiter.

EKe that they should attain this peace,
muche troubles should they haue:
Hierusalem with all her power,
her self shée should not saue.
But Bethlehem Ephraita,
that little was in sight,
A Captain forth should bring to them,
of endles power and might.

The vi. Chapiter.

FOr them what God had don he telth,
therby them to prouoke,
That righteousnes they might embrace,
and were an humble yoke.
False weights & mesures they did vse,
the people to deceiue:
Therfore the poyson of their frutes,
with labour lost should leaue.

The vii. Chapiter.

GReatly now doth he mourn, because
so few did fear the Lord:

No truſt in frænd could then be found,
their liues were to vntoward.
But yet he wilth the foes to ſtop,
to rage againſt his flock:
Affirming God to kæp his graunt,
to Abram and his ſtock.

FINIS.

¶ The minde of Michah you haue heard,
a tale ful plain he tolde:
Now Nahum ſpeaks to Niniuie,
a Prophet sharp and bolde.

The Prophecy of Nahum.

The firſt Chapiter.

ALmightie Lord is God in dæd,
his power it paſſeth all:
All loftie things he can deſtroy,
and kæp his frænds from thrall.
The wicked ſhall conſumed be,
that Iuda did moleſt:
So ſhould their feaſts be kept again,
and they ſhould liue in reſt.

The ii. Chapiter.

Beholde

BEholde as Iacob was destroyd,
so should th'Assirian power:
The Caldies should with force & might,
their land and them deuour.
Their Queen as captiue should be led,
their treasures quite bereft:
Their mightie men so Lionlike,
to them should not be left.

The iii. Chapiter.

CAst down God wil the Niniuites,
that flowed so in pride:
The glory that that Cittie had,
it should be set aside.
Their multitude should not them help,
nor mighty men them ayd:
Their Cittie burnt, their land destroyd
the wrath should not be stayd.

FINIS.

¶ VVhat Nahum said to Niniuie,
to you hath been expreſt:
Now Abacuck his Prophecy,
it com'th among the reſt.

The Prophecy of Habacuck.

The first Chapiter.

ALl wickednes did flowe at fil,
no sinful life did want:
The law put by and righteousnes,
among them then was scant.
Because the godly went to wrack,
the Caldeys God would raise:
To teache them fishe as fishers do,
and make of them their prayes.

The ii. Chapiter.

BE bolde of this ye proudeful men
your pride shall come ful lowe:
But righteous men by faith shall liue,
your fall the world shall knowe.
The couetous and bloddy men,
the drunkards in his ire,
The Idoll and the worshipper,
shalbe consumde with fire.

The iii. Chapiter.

CAll vnto God the Prophet doth,
and for his Churche doth pray:
Describing God his maiestie,
in power to passe for ay.

Beseeching

Beſeching him his foes to ſtrike,
with mercy to correct
His choſen flock, and thus he ends,
his bok to muche effect.

FINIS.

¶Thus Abacuck hath tolde his tale,
ful boldely to the Iewes:
And Sophoniah commeth next,
to tel them the ſame newes.

The Prophecy of Sophoniah.

The firſt Chapiter.

ALl liuing things the Lord wil ſtroy,
with man for his offence:
And Iuda and Hieruſalem,
ſhould haue their recompence.
A woful ruine wil be make,
for halting in their faith:
Their ſtrength, their gods, ſhuld not the
but periſhe they ſhould be faith (help

The ii. Chapiter.

BEfore his wrath do come in dede,
he wilth them to repent:

The

The kingdomes of the Philistines,
for sin it should be rent.
The Moabites the Ammonites,
for ioying Israels fall,
With Morians and Niniuites,
should be destroyed all.

The iii. Chapiter.

Corrupted were the Judges all,
the prées^t and Prophets vain:
Not one would mend what so was said,
nor turn to God again.
The Gentiles shall conuerted be,
the remnant of his flock
Shall turn again and liue in peace,
and be a faithful stock.

FINIS.

¶ Sophoniah thus he hath said,
as God did wil him speak:
Now Haggay with his mouth vnclosde,
his minde to you shall break.

The

The Prophecy of Haggay:

The first Chapiter.

All hope was past for to return,
from Babilon again:
God plagued them & al their frutes
their labours were in vain.
He found great fault they builded so,
and that his house was down:
And willed them with spéd to build
his temple and his town.

The ij. chapiter.

Behelde the glory of the house,
whiche Salomon did build,
Should not be like to this (he saith)
nor no suche beautie péld.
God wil them blesse with plenteousnes
if they wil patient bée:
Their foes shall fall but they shall reign
and come to hie degrée.

FINIS.

¶ Haggay hath tolde his tale,
and made the people glad:

Zachariah ye shall haue next,
as yee the rest haue had.

The Prophecy of Zachariah.

The first Chapiter.

AGain to God if they would turn,
he would turn vnto them:
Or els as to their forefathers,
so would he do to them.
Hierusalem shalbe new built,
by vision it is tolde:
The careles heathen shalbe shent,
for wasting of his folde.

The ij. chapiter.

BE bolde of this, the temple shall
be built again in déed:
An Angel did the same declare,
and that they should not dréed.
For God would be their ful defence,
and vnto them a wall,
And bring their foes to be their pray,
no power withstand them shall.

The iii. Chapiter.

Corrected

CORrected was Sathan the Deuil,
that would the wœrk haue let:
And Iehosuah that was hie Préest
was specially out set.
His filthy clothes were made ful fair,
if he wil walke aright:
The multitude shall him obay,
and haue in him delight.

The iiii. Chapiter.

DEclare on fœrth the Angell dœth,
by vision ful plain:
Hierusalem in gœdly wise,
should be set vp again.
Who should it build how foes should sin,
and fréends should somewhat faint
But God his wœrk should fortifie
by Christe his holy saint.

The v. Chapiter.

EVil hap and curse shall fall on these,
the swearer and the théef:
A flying bœk shall them consume,
and theirs for their mischéef.
As Iuda had afflicted béen,
in Babel for their gilt:
So Babel now like smart should haue,
and vtterly be spilt.

The

The vi. Chapiter.

FOure Monarchies by charets foure,
he doth describe to come,
As sent from God to rule the world,
by whom it should be wonn.
The hie preest had his golden crowne,
Iehosua by name:
And he the building should set out
and win a noble fame.

The vii. Chapiter.

GOd doth their fasting disalow,
their mourning was in vain:
They eat and drank vnto them selues,
they still did gape for gain.
When he did call they would not hear,
his statutes to obay:
They shall cry out but he shall turn,
his ear from them away.

The viii. Chapiter.

HE will restore them home again,
and stay his wrathful rage:
They shall ful long there rest in peace,
enioying staues for age,
Deceit and wrong they must forsake,
forswearing eke deffe:

The

The Gentiles shall their lore wel like,
and therunto apply.

The ix. Chapiter.

In wrathful mood for all their pride,
he wil the Gentiles waste:
Bothe Tire and Zidon in their welth,
he wil them ouer cast.
But sure his churche he wil defend,
by Christe his sonne so meke:
The lowely sitting on an Asse
pet shall they to them seke.

The x. chapiter.

Knowe heer you may what Idols be,
sothsayers folishe art:
To Iuda he wil frendly be,
and fully take their part.
To Ephraim he wil fauour shew,
and giue to them suche might:
That foren power they shall not fear
but shall put them to flight.

The xi Chapiter.

Lowe wil he bring them in his wrath,
bothe shepheards and their shep,
Because they had no more respect
his statutes for to kep.

The

The shepheards wages it is paid,
and thirtie péces tolde:
The potter had it giuen to him,
so was our master solde.

The xii Chapiter.

MErueylously the Lord wil worke,
for Iuda in his power:
Hierusalem shall plagued be,
her foes shall it deuour.
Yet shall they bothe great fauour finde,
and come to happy cace:
Their foes shall faint but they shall ioy,
and finde a resting place.

The xiii. Chapiter.

NO more wil God think on their sin,
their Idols shall away:
Their Prophets false they wil destroy,
their parents shall them pay:
The shepheard should so stricken be,
that scatter should the shéep.
The people then to God shall flée,
ful wel he wil them kéep.

The xiiii. Chapiter.

OPprest should be Hierusalem,
and be set vp again.

Yuchy

¶ The people shall to her resorte,
the way it shalbe plain.
The mosse of them that hated her,
consumde shalbe and slain:
And those that come not to her feast,
shall want their yerly reign.

FINIS.

¶ Thus Zachary is finished,
novv Malachy shall speak:
The last he is that to the Ievves,
the minde of God did break.
He and the tvvo that spake before,
the Ievves did comfort giue:
VVhen they thought least then home to go
in peace and rest to liue.
Til Iohn did come that did Baptize,
no Prophet did appeer:
This Prophets speaks vnto the Preests,
his vvoords novv let vs hear.

The Prophecy of Malachy.

The first Chapiter.

A Louing minde to Israel
alwayes the Lord did bear,
And yet both they & ehe their prǽst
they had of him no fear.
The aulter and his table bothe,
they past not to abuse:
Polluted things they offer did,
on gain their hartȝ did muse.

The ii. Chapiter.

BEcause they did their office sl,
their blessing he wil curse:
Their parent first did not so wel,
but they did mickle wurse.
Their mariages they were amisse,
their hart was not aright:
Therfore despise, God let them be
and that in ehe mans sight.

The iii. Chapiter.

COme spǽdely shall Christe in dǽd
but Iohn shall come before:
And wrongful life shall passe away,
God shall good life restore.

The prosperous state of wicked men,
did somewhat them molest:
But at the length they should wel see
th at God did them detest.

The iiii. Chapiter.

Duties the day shall come (saith he)
that God the proud wil burn:
But saue he wil the faithful men,
whiche vnto him do turn.
Eliah he shall come before,
Iohn Baptist it doth mean:
Who shall the sonnes and fathers teach
their hartes for to be clean.

FINIS.

¶ The Prophets thus are finished,
and bookes Canonicall:
Apocripha ye shall haue next,
if death doo not me call.
Then some I hope wil finishe that,
whiche my good wil began:
All shall be one in me or him,
so that you haue it than.

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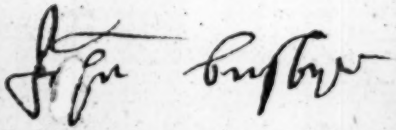
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